

ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

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Poetry.

For the Harbinger and Advocate.

THE DYING CHRISTIAN.

BY C. T. CATLIN.

Vital stream, in every vein,
Struggling to thy course maintain,
Weaker and still weaker growing—
Must thou, must thou cease thy flowing?
Must thy current, red with life,
Yield to death, in final strife?

Hark! the summons now is heard—
Thou art at the fountain stir'd.
What is this that moves me so!
Must I go! O, must I go!
King of terrors! is it thee?
Jesus Christ has died for me.

"The world recedes! it disappears!"
A still small voice salutes my ears,
Which hopes immortal bring.
Life, life eternal, I decry!
On earth renewed it meets my eye,
Where victory I'll sing.

"LIVE THEM DOWN."

Brother, art thou poor and lowly,
Tolling, drudging, day by day,
Journeying painfully, and slowly,
On thy dark and desert way?
Pause not—though the proud ones frown!
Shrink not, fear not—LIVE THEM DOWN!

Though to Vice thou shalt not pander,
Though to Virtue thou shalt kneel,
Yet thou shalt escape not Slander—
Jibe and lie thy soul must feel—
Jest of witling—curse of clown—
Heed not either!—LIVE THEM DOWN!

Hate may wield her scourges, horrid,
Malice may thy woes deride;
Scorn may bind with thorns thy forehead,
Envy's spear may pierce thy side!
Lo! through Cross shall come the Crown!
Fear not foemen!—LIVE THEM DOWN!

Original Articles.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. VIII.

BY R. W. WELLS.

And what shall be said of those who have seen the truth, and acknowledge creed-making to be wrong, and those under which they are enlisted to be fabulous, and yet continue to countenance and support them, and even labor to bring new converts under the yoke of error? Can they think they are making men better, by converting them to sectarianism? Do they not know that when men get the sectarian cloak of error thrown about them, they are *ten times less accessible to truth*, and in a far less salvable condition than he who professes no religion? If there are any who do not know this, it is because their efforts to bring men to a knowledge of the truth have been very meagre. Perhaps they think that men can be saved just as well without the truth as with. This seems to be the opinion of the popular

churches; for when you begin to talk to them of "the faith," the first answer generally made by them is, "I don't think it makes any difference what we *believe*, only so we *act* right." This is grossly false doctrine, and the prominent step-ping-stone to *all* false doctrine. If a man's faith is wrong, his practice must necessarily be wrong.

"As a man thinketh so is he." But we will come directly to the Scripture testimony on this subject: The judgments that God inflicted upon the Jews, are said to have been for unbelief.—"They fell in the wilderness because they 'sinned,' and their sin was 'unbelief.'—Heb. iii. 17-19. When Jesus came 'they were broken off, because of unbelief; and thou standest by faith.' What is faith? Paul tells us in few words: Abraham *believed* God, and it was counted unto him for righteousness. For we say that *faith* was reckoned to Abraham for righteousness. Rom. iv. 3, 9. Faith then is believing God—and this is the *only* medium of salvation. By grace are ye saved *through* faith.—Eph. ii. 8. The New Testament is full of this doctrine; and the Old Testament declares that, the just shall live by *his* faith.—Hab. ii. 4. When Jesus sent his disciples out, he said, "Go ye into all the world, and preach the gospel [the gospel of *faith*, preached before unto Abraham—Gal. iii. 8] to every creature. He that *believeth* and is baptized [dipped, plunged, immersed, overwhelmed, submerged—Greek lexicon] shall be saved; but he that *believeth* not shall be damned." If we are saved it must be by the operation of truth believed by us; we must be of "them that believe to the saving of the soul" (Heb. x. 39); for we are *begotten* "by the word of truth" (Jas. i. 18), "*justified* by faith" (Rom. iii. 28; v. 1), have *access*, by faith, *into* this grace wherein we stand, and rejoice in hope of the glory of God (Rom. v. 2); are *sanctified* through the truth (John xvii. 17); *born again* by the word of God. And this is the word which by the gospel is preached unto you—whose souls are *purified* in obeying the truth.—1 Pet. i. 22-25. In short, there is no intimation in the Bible that any shall be saved without belief and obedience of the truth; or, in other words, faith that worketh by love.—Gal. v. 6. Paul says of those who receive not the *love of the truth*, God shall send them strong delusion, that they should believe a *lie*; that they all might be *damned* who *believed not the truth*, but had pleasure in unrighteousness. But we are bound to give thanks always, to God, for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to *salvation* through sanctification of the spirit and *belief of the truth*.—2 Thess. ii. 10-13.

I might add a multitude of texts to prove that, to believe the doctrine which God has revealed to us is necessary to salvation; but as there is not one text in the Bible, that I know of, from which it can possibly be *inferred* that salvation is offered on any other terms, it seems unnecessary to enlarge on this evidence. There is but "*one* faith," and "*through*" that "*faith*" we must "*be* saved," if saved at all. Is it of no consequence, then, whether we believe the truth, and teach it

to men; or "believe a lie," and teach it to men, and "make God a liar?" Oh brethren, professed lovers of truth, who are leagued with those who hold the latter sentiment, how dare you risk being pulled out of the rubbish and saved in the last day, when your influence has been against the truth? "Come out of her, that ye be not partakers of her plagues."

The plea that is sometimes made by sectarians that they have no creed, but only articles, or confessions of faith, has no force; for there is more difference in the name than there is in the instrument. Suppose your article is all Scripture—unless it contains every doctrinal text in the whole Bible, it is not the truth; at best it is only a part of the truth, and, being separated from other parts, whose place is supplied by tradition and inference, it turns even the truth into a lie. The example of our Savior, when he was tempted in the wilderness, ought to enforce the fact upon the minds of Christians that any abridgement of the Scripture of truth is dangerous and wrong. Jesus said to the devil, It is written, Man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God. Then the devil took him up on the pinnacle of the temple, and said, If thou be the Son of God, cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands they shall bear thee, lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written *again*, Thou shalt not tempt the Lord thy God. Jesus did not dispute that the devil's "confession of faith" was right, as far as it went, but reminded him that it was not *all* that was written; and of what he had just said: Man shall live by *every* word of God.

Now in view of all that has been presented, we are admonished by Scripture and ostensible facts, that the popular church has turned away from the truth, and is turned unto fables; and, in consequence, we are required from such to turn away. Hence, the whole matter, to us, is narrowed down to these two questions: Shall we obey the word of God and come out from among them, reject them after the second admonition—turn away from them, and have no fellowship with them? or shall we neglect the counsel of God, obey popular opinion, and consult our own notions of expediency? If it is right and justifiable in the sight of God for *one* to fellowship the truth-hating Antichrist, then it is the *duty* of *all* to return to the embrace of the harlot daughters of the "mother of harlots;" for what is right for *one* is right for *all*—for right is right, and right is duty. And if it is right to fellowship the Protestant sects, then it is right to fellowship the Catholics or Mahometans, or Jews, or Pagans; for all are equally founded on error, and *who* can tell which is the best error? But if we patronize either of these, it should be the one that is least popular, so that our influence *against* the truth may be less.

When any truth is presented to the laity, they ask, "Have any of the teachers believed?" and finding they have not, they base their faith on them, and trouble themselves no more about it.

Handwritten signature: J. H. Wells

The world of non-professors ask, "Has the church believed?" and finding it resisted and ridiculed by "the church," they, too, settle down unconcerned. Thus, that which loudly professes to be the light of the world is its greatest darkness; and, I ask, in the language of inspiration, "What communion hath light with darkness?" and the counterpart to this, *Come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.*—2 Cor. vi. 17, 18.

Elmira, N. Y.

For the Harbinger and Advocate.

1 CORINTHIANS XV. 44-49.—No. II.

THE NEW EARTH.

BY O. MORSE.

In a former number it was shown that the spiritual body of verse 44, is a resurrected body; not that every resurrected body is a spiritual body—but a spiritual body is one that has been quickened by the spirit of God: That Christ's body became a spiritual body at his resurrection, by being quickened by the spirit: That he in his resurrection became a spiritual, heavenly man, as opposed to mortal and earthy men: The 2d Adam, the *first-born* from the dead: The Father of all the children of the resurrection: That "Life and Immortality," forfeited by the first Adam, are brought to light by the second Adam, by the abolishment of death: The gospel the apostles preached was Jesus and the resurrection.

The first Adam passed under sentence of death with his posterity, but we have the blessed assurance that "the saying that is written," will soon come to pass, "Death is swallowed up in victory." "The seed of the woman shall bruise the serpent's head." The second man the Lord from heaven became a *quickening* [i. e., bringing to life] spirit when he broke the power of death, and rose immortal; so that "death hath no more dominion over him." He acquired a victory—a power over death and him that hath the power of death that is the devil. And now he is able to raise his saints from the dead to immortality and eternal life. Through Jesus comes the resurrection from the dead. Acts iv. 2; John xi. 25.—"For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." John v. 21. "That which thou sowest is not quickened except it die." Christ, then, is a quickening spirit, through the resurrection or changing the mortal body to immortality. Rom. viii. 11.

But there is a vast difference between a mere resurrection, and being *born* from the dead. I repeat the idea, There is a great difference between simply a resurrection, and being *quickened* by, or *born* of, the quickening spirit. Jesus was the *first born* from the dead. Col. i. 18.

A first implies a second, or more. Jesus, the second Adam, the first born from the dead, *stands at the head* of all those who have part in the *new* or *second birth*, and in this sense is the Father of all the children of the resurrection. So it is said in Heb. ii. 13, "Behold, I and the children which God hath given me." The second man is the *quickening spirit*. His children are those who are *born of the spirit*. In Isa. lxvi. 7-9, we find this spoken of. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child [Christ]. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be *born* at once? for as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord." No; "the gates of hell"—the powers of death and the grave—shall not prevail against Christ's church. "For whom he did

foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the *first born* among many brethren." Rom. viii. 29. Then all who are conformed to the image of his Son, are *born* the brethren of Christ.

That this birth relates to a resurrection to life and immortality, is evident from the previous context. That it cannot refer to conversion, is certain, inasmuch as Christ was *never born at all in that sense*. If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall also quicken your mortal bodies, by his Spirit that dwelleth in you. "Now if any man have not the spirit of Christ he is none of his." Rom. viii. 9-11. Then if the Spirit of Christ does not dwell in you, there can be no quickening of the mortal body. "For the earnest expectation of the creature waiteth for the manifestation of the sons of God."

But how shall the sons of God be manifested? By being delivered from the bondage of corruption into the glorious liberty of the children of God. Then all who are made free from the bondage of corruption are brought into the glorious liberty of the children of God.

That this bondage of corruption is the mortality of the body, is evident from the context.—"We wait for the adoption, to wit, the redemption of our bodies, even we who have the first fruits of the Spirit;" that is, the Spirit of adoption, which shall quicken our mortal bodies.—Here let me ask, how can they receive the adoption, to wit, the redemption of their bodies from the bondage of corruption, who have not the Spirit of adoption? They cannot.

But again, there is no *birth* without a *begetting* first. This is self-evident—let it be remembered. Those who are *born* in the resurrection are first "*begotten* of God." "If ye know that he is righteous, ye know that every one that worketh righteousness hath been *begotten* of him." (See Macknight's translation.) This word rendered *born* in this passage, in the common version, and *begotten* by Macknight, is, as I am informed, the same as is rendered *conceived*, in Matt. i. 20.—It is the same in 1 John iv. 7, v. 1, 4, 18, 19, iii. 9. "Whosoever hath been *begotten* of God, doth not work sin, because his *seed* abideth in him, and he cannot sin, because he hath been *begotten* of God." Then we may no more expect to be born of the quickening Spirit from the dead, without being *begotten* first, than the husbandman may expect to reap a crop without the seed being first sown. The seed of immortality is sown at conversion, when we are *begotten* by the Spirit; but we are born of the quickening Spirit at the first resurrection. We are not *born* children of the second Adam at conversion, but *begotten*, and then born at the resurrection. So those who have the Spirit are spoken of as having passed from death unto life, because they have been *begotten* of the *Spirit of life*, the quickening Spirit. That which is born of the flesh is fleshly, and that which is born of the Spirit is spiritual. Christ was the first spiritual, heavenly man. He was quickened by the Spirit of God; and as he is, so will be those who have his Spirit. At the resurrection, their bodies will be made like Christ's glorious body. They will come up, heavenly, spiritual, immortal, children of the second Adam, bearing his heavenly image—"For as we have borne the image of the earthy man [Adam], we shall also bear the image of the heavenly man [Christ]. We will be the children of God, being the children of the resurrection."

But the wicked, although they will be raised in the resurrection to damnation, will not be *born from the dead*, as there can be no *birth* without a *begetting* first. They will not be born of the quickening Spirit—not children of the second Adam, nor bearing his heavenly image—not the children of the resurrection—not sown in cor-

ruption and raised in *incorruption*—not sown in dishonor and raised in *glory*—not sown in weakness and raised in *power*—not sown a natural body and raised a *spiritual* body. There is no quickening of their mortal bodies by the Spirit of Christ, no more than in the case of Lazarus, or the widow's son; but they are corrupt and corruptible still, mortal still. Then they reap corruption. They have no victory over the grave, but soon they will be brought under the power of the second death.

I then conclude that the common and popular theory, making the new birth to consist in conversion from a course of sin to holiness, is not correct. The Bible makes it a glorious resurrection to immortality and eternal life, as the result of being *begotten* of the Spirit; and as Jesus said, "Except a man be born again he cannot see the kingdom of God," so there is no other way to obtain immortality and eternal life than by being *begotten* (the seed remaining in us) and born again at the resurrection. The Lord lead us in to, and sanctify us through, the truth. Amen.

Rochester, N. Y.

For the Harbinger and Advocate.

"TURNED UNTO FABLES" SURE ENOUGH!

BY NATH'L JONES.

The following are some of the closing remarks of a series of sermons, published in what is called "The Southern Methodist Pulpit," from the text, "Without controversy great is the mystery of godliness," &c., 1 Tim. iii. 16, by Rev. Chauncey Richardson, A. M., of the Texas Conference, President of Rutgersville College.

The great truth vindicated in the said discourses, is, that *Jesus Christ is the very, and eternal God*. But I pass over this idea as a "fable," to notice more particularly the closing remarks, under the 5th proposition, viz., "the testimony of Heaven"—"received up into glory." The preacher remarks:

The manner of his reception into glory is worthy of attention. He was received as a glorious conqueror, and with regal honors; and as he nears the celestial city, holy sentinels inquire, "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel," &c. Instantly the command is heard, in thunder tones, issuing from the eternal throne, "Lift up your heads, O ye gates," &c. Instantly the spirits of the just made perfect, the Old Testament saints arrived in heaven, are heard "singing a new song, saying, Worthy art thou to take the book, and to open the seals thereof, . . . for thou wast slain, and hast redeemed us to God by thy blood, out of every nation, kindred, tongue, and people; and hast made us kings and priests unto our God forever." Instantly many crowns deck his brow, and on his vesture is seen in unearthly light his imperial title, "King of kings, and Lord of lords." Instantly he receives the homage of the universe. "Every creature which is in heaven, and on the earth, and under the earth, . . . were heard saying, Blessing, and honor, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever.—And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth forever and ever."

Thus, says the Rev. preacher, the fact and manner of Christ's reception into glory, complete the demonstration, or rather close the series of demonstrations of the glorious truth, that he was God manifest in the flesh. And here the preacher remarks: Is not this the great truth as it is in Jesus, which, whosoever believeth not, shall be damned? &c.

Then comes the following: *Then shall be accomplished the sublime apocalyptic vision*—"After this, I beheld, and lo, a great multitude, which

no man could number, of dreds, and people, and of thrones, and before the throne, and palms in their robes, and palms in their hands, with a loud voice, saying, which sitteth upon the throne, and all the angels stood and about the elders and down before the throne, shipped God, saying, and wisdom, and thank power, and might, be ever. Amen."

Now to me, short sight looks almost incomprehensible. D. D. and A. M. can "visions" as the above, to the Savior—especially in the marks of "John, the beginning of this vision, ter this I looked, and, in heaven; and the first as it were a trumpet. Come up hither, and which must be heretofore been perhaps half a century suppose for myself, the heard, was so audible, not very well mistaking the things which had ascended up in a cloud, which must be heretofore

And them again, that the preacher, in testament saints having a new song," &c., of the most prominent saints, that is, David, ed into heaven, and Holy Ghost, by the 34: "For David's sons; but he saith, my Lord, Sit thou, thy foes thy footstool."

Now I cannot see, ancient, or Old Testament saints in heaven at the time, remarks, and they not be among the evidence for my, and joined in singing, I believe that until all the saints, ment saints, are indeed and in truth and Lord of lords as such.

Now I would going is the least the faith once given we are earnest sense of the ashamed—if it ministrations of of heaven, having to every nation people, under to be in the church I must confess are the first But forsooth, the thodoxy of the large, even Christian was pressed in the consideration truth; but ment of which 3, 4: "For not endure lusts shall it ing itching

no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands, and they cried with a loud voice, saying, Salvation to our God, which sitteth upon the throne, and unto the Lamb; and all the angels stood round about the throne, and about the elders and the four beasts, and fell down before the throne on their faces, and worshipped God, saying, Amen, blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever. Amen.

Now to me, short sighted creature as I am, it looks almost incomprehensible, how that such a D. D. and A. M. can apply such "sublime visions" as the above, to the ascension of the risen Savior—especially in view of the prefatory remarks of "John, the servant of God," in the beginning of this vision. See Rev. iv. 1. "After this I looked, and, behold, a door was opened in heaven; and the first voice which I heard was as it were a trumpet talking to me; which said, Come up hither, and I will shew thee things which must be hereafter," not things which had been perhaps half a century before; and I must suppose for myself, that "the voice" which John heard, was so audible and distinct, that he could not very well misunderstand it; so as to write the things which had taken place, when Christ ascended up in a cloud, &c., rather than "things which must be hereafter."

And then again, I was somewhat surprised, that the preacher, in speaking of the "Old Testament saints having arrived in heaven, singing a new song," &c., should not remember that one of the most prominent of the Old Testament saints, that is, David, had not at that time ascended into heaven, according to the testimony of the Holy Ghost, by the Apostle Peter. See Acts ii. 34: "For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand until I make thy foes thy footstool."

Now I cannot suppose for a moment that the ancient, or Old Testament saints, were generally in heaven at the time alluded to in the foregoing remarks, and the "man after God's own heart" not be among them; and moreover, I have no evidence for myself that any of them were there, and joined in singing the "new song"; for verily I believe that that song cannot be sung in truth, until all the saints, New as well as Old Testament saints, are redeemed from the earth. Then, indeed and in truth, Jesus will be "King of kings, and Lord of lords," and he will then be crowned as such.

Now I would say, if such theology as the foregoing is the leading article, the radiating truth, in the faith once delivered to the saints, for which we are earnestly to contend—if it is the very essence of the Gospel, of which St. Paul was not ashamed—if it is the "sublime theme" of the ministrations of the angel flying through the midst of heaven, having the everlasting gospel to preach to every nation, and kindred, and tongue, and people, under the whole heaven, as it is claimed to be in the discourses under consideration, then I must confess that I need to be taught again which are the first principles of the doctrine of Christ. But forsooth, I am told as an evidence of the orthodoxy of the above sentiments, that a very large, even an overwhelming majority of the Christian world, endorse fully the sentiments expressed in the sermons now before me and under consideration. Be it so—it does not make it truth; but rather, it seems to me, it is the fulfillment of what the Apostle Paul said, 2 Tim. iv. 3, 4: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their

ears from the truth, and be turned unto fables." "Buy the truth, and sell it not." Prov. xxiii. 23. Northfield, Vt.

LET BROTHERLY LOVE CONTINUE.

BY C. T. CATLIN.

Among the Christian graces, none appears so prominent, or so essential to be displayed as love. "Love is the fulfilling of the law." Love brought Jesus to our rescue when we were without God and hope in the world—aliens from the commonwealth of Israel, and strangers from the covenants of promise. Love opened the gate of immortality and invites us to the regions of bliss. Love stays the deserved stroke of justice, and pleads for the sinner to live. Its voice is the voice of entreaty: "Turn ye, turn ye, for why will ye die?" It binds up the wounds of the afflicted and comforts the mourners in Zion. It condemns and comforts the erring unheard, nor woundeth the spirit of the humble. It thinketh no evil of any, but strives for the good of all. If this be not enough in its praise, the Bible will tell thee of more.—(See 1 Cor. 13th chap.)

Alas, how few are thoroughly imbued with this heavenly grace! How few manifest it in all their ways! The voice of enmity rings from the would-be pious and good. We hear it from the high and the low—in the church, by preacher and people—in the circle of friends at home, and among our neighbors abroad—and we start at the assertion of Scripture, "He that loveth not knoweth not God,"—1 John iv. 8.

O that we could learn and practice wisdom—banish enmity from our hearts—love as brethren—be pitiful, be courteous, reprove in the spirit of meekness, and with a view to conciliation. Bind up, like Jesus, the broken-hearted. Strengthen the weak hands and feeble knees.

Away with the spirit of hatred,
But welcome the spirit of peace;
Where'er a new heart is created,
Enmity surely must cease.

West Troy, N. Y.

For the Harbinger and Advocate.

FALSE PROPHETS.

BY WM. SHELTON.

"And many false prophets shall rise, and shall deceive many."—Matt. xxiv. 11.

It is well known, by all, that our opponents accuse us of being the false prophets, which our Savior (in this text) predicted should rise and deceive many. This accusation is raised as an objection to the correctness of the doctrine which we advocate, viz: that we are near the end of the world; and their design is, to prove that we are not near the end. But every sane person will readily perceive that they involve themselves in a refutation of their design.

I inquire, What in their estimation constitutes us false prophets? Ans.: Advocating the end of the world at hand, which they contend is a false doctrine; consequently, all who advocate this doctrine, are false prophets. Our opponents would do well to ask themselves the question, When were these false prophets to rise?—and then let the Bible decide. They will recollect that the disciples (in this chapter) had asked our Savior three questions; and in answering the question, "What shall be the sign" of the end of the world? he gives a series of events which were to transpire as signs of the end. He informed them that "false Christs" should come—that they should "hear of wars, and rumors of wars"—that nation should rise against nation and kingdom against kingdom—that there should be famine, and pestilence, and earthquakes in divers places—that the saints should pass through a great persecution; that they should be afflicted,

and killed, and be hated of all nations, &c. But he proceeds, still further, and says: "And many false prophets shall rise, and shall deceive many; and because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved. And this gospel of the kingdom shall be preached in all the world, for a witness, unto all nations, and then shall the end come." Now every individual will be compelled to acknowledge that these "false prophets" were not to rise until near the end; and if our opponents contend that we are the false prophets, here described, they must admit that we are near the end; and, consequently, could not rise until near the end. Furthermore, if believing we are near the end, constitutes us false prophets, they are as bad as we are—for they must believe the same in order to maintain that we are the false prophets; because they were not to come until near the end; consequently, they are defeated, in their design, in preferring this charge against us.

Thus we see that our opponents are in a strange dilemma. They have undertaken to censure us for proclaiming the end at hand, but are now compelled to admit that the end is near, or must acknowledge that we are not false prophets. If they admit that the end is near, they certainly are unreasonable to accuse us of being false prophets for proclaiming it to the world. Finally, they have actually involved themselves in a refutation of their design. Truly they occupy an unpleasant position.

We will now inquire who are the "many false prophets" which were to rise and "deceive many?" I appeal to the Scriptures for a decision. I inquire what has been the characteristic of false prophets of all ages? Every Biblical student will answer, the cry of "peace, peace!" Says Peter, "But there were false prophets also among the people, EVEN as there shall be false teachers among you," &c. The mark of these false prophets is given by Jer. vi. 14: "They have healed also the hurt of the daughter of my people slightly, saying, peace, peace, when there is no peace." Jer. viii. 11: "For they have healed the hurt of the daughter slightly, crying, peace, peace, when there is no peace." Ezek. xiii. 10: "They have seduced my people, saying, peace," &c.

From these passages, we see, as we have before asserted, that peace-crying is the mark of false prophets. Now Peter assures us that the false teachers (or prophets, as they are denominated by Christ) which were to come, are to be "even as" the false prophets: and having ascertained what mark they bore, we proceed to inquire, Who now has the same mark? Who is now crying "peace, peace?" (Now whoever bears this mark are the false prophets.) Have the "Millerites," as they choose to call us, been proclaiming a time of peace to the world? Every individual will unhesitatingly answer, No; but quite to the reverse. They have been engaged in giving the solemn warning of a time of "trouble" at hand, "such as never was."—Who then shall we find the mark of peace-crying upon? On our OPPONENTS, truly.—Their whole cry is, "peace, peace"—"a glorious time of peace at hand"—"a thousand years of peace"—"peace and safety," &c.

Thus we have ascertained, by taking a Scriptural step, who the false prophets are: instead of being those who are proclaiming Christ's coming near, they are those who are opposing this doctrine, and predicting a time of universal peace previous to this event. But sad will be their disappointment: "For when they shall say peace and safety, then sudden destruction cometh upon them."—1 Thess. v. 3. The prophet Jeremiah saw their awful disappointment, when, in the anguish of their souls, they were constrained to cry

out, "We looked for peace, but no good come; for a time of health, and behold trouble. . . . The harvest is past, the summer is ended, and we are not saved!"—Jer. viii. 15-20.

Undoubtedly our opponents will now undertake to excuse the matter, by saying that the reason they accuse us of being "false prophets" is, because we predicted the end in 1843, which did not come. But this excuse will not better the matter, in the least; for if you contend that the "false prophets" came as long ago as 1843, you must admit that the end is near; consequently, the doctrine we now advocate is true. But our mistake in '43 is no reason why you should censure us for advocating the advent doctrine now. Do not the Scriptures clearly and conclusively teach, that the saints were to meet with a disappointment just previous to the end? Most assuredly they do. There was to be a proverb in the land, saying, "The days are prolonged, and every vision faileth."—Ezek. xii. 22. There was to be a time when the vision should seem to "tarry."—Hab. ii. 3. There was to be a time when the Bridegroom should "tarry" longer than the saints would expect.—Matt. xxv. 5. There was to be a time when "evil servants" would cry, "My lord delayeth his coming."—Matt. xxiv. 48. O that the eyes of your understanding might be opened in time, to afford you the opportunity of escaping the doom of "peace" cryers.

Chateaugay, N. Y.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, June 2, 1849.

Speaking the truth, in love.—PAUL.

TO THE SCATTERED FLOCK.

BELOVED IN THE LORD:—As a watchman, faithful to his high trust, duty impels us to give you the word of warning at this auspicious moment. We view you in imminent danger of coming short of that glorious rest which is but just before us, and of losing that crown which will soon be given to all who endure unto the end. Will you lend a listening ear while we point out some of the dangers to which you are exposed? We trust you will. We consider you in imminent danger of falling by

Unbelief. This is the "sin of the world," and which easily besets the Christian. By it our first parents fell: they listened to the voice of the tempter, and disbelieved God. Through unbelief, the antediluvians were destroyed by the flood. In consequence of the sin of unbelief, many of the Israelites fell in the wilderness, and came short of the land of promise. In unbelief, the Jewish Church rejected the Messiah, at his first advent, and were broken off from Christ, the true Olive Tree. The Gentile church are told that they stand by faith, and that they also will be broken off, if they become unbelieving; and Christ tells us, when he shall come, that, comparatively, there will be no faith in the world.

From these, and many other similar considerations, it is abundantly evident, that poor, fallen, frail human nature, in its best and most sanctified state, has ever been exceedingly prone to unbelief. Indeed, it seems to be a natural tendency of the human mind to fall into this sin. Hence the best of Christians have ever been in danger of falling from their steadfastness by the power of this deceptive foe. That danger is increased to an alarming degree in these last days, by a combination of very deceptive yet powerful causes; so that the present is emphatically the "hour of temptation which was to

come upon all the world, to try them that dwell upon the earth." One of those causes is,

The absence of revival influences. Christians, a few years past, were spiritually clothed, fed, instructed, and made strong in the faith, in revivals. The weak and the strong were alike carried along on the smooth and resistless current of revivals.—But that current has ceased to flow. Its deep channel has not only been dried up, but is being filled with the turbid waters of irreligion and unbelief.—The mass of the church are insensible of this great change. They seem to think that they are still breathing the pure atmosphere of life, and drinking the waters of salvation: when in fact the principle of spiritual death fills the air they breathe, and the fountains from which they drink. Christian, you are in danger of being influenced by the popular, religious, church-going multitude, to go where they go, do as they do, believe as they believe, and fall as they have fallen, and are falling. O beware, and go not after them; but "from such turn away."—Cleave unto Jesus—make his precious word your constant study, and most scrupulously obey its righteous commands. You had far better spend your meeting hours in reading your Bible, in meditation and prayer, alone, with "two or three" of like precious faith, or with your family, than with a church, and under a ministry, whose whole tendency is to chill your warm affections for God, weaken your precious faith, and discourage your blessed hope.

Personal influence is powerful. You know that not unfrequently you are influenced by the personal presence of an individual, to do differently from what your better judgment has taught you, and what you would not have done, had you not been under the power of personal influence. Well, if individual personal influence is powerful, certainly associated personal influence must be more powerful. And if in the first case you are liable to be influenced to do wrong, certainly you are more liable to do so in the latter. God foresaw your danger in this case, and taught his inspired messengers to warn you to "come out from among" an unholy, unbelieving church—to "go not after them"—to "let no man deceive you"—and "from such" to "turn away." O, listen to the imperative, yet gracious, call! It is the call of love and mercy; and your only safety lies in obeying its just requirements.

CONFESSION.

Some church members will continue doing wrong to others, and never make confession, until brought to trial, and proved guilty. Then they will confess, just so far, no more nor less, than they are proved in the wrong. This is a forced confession, and cannot be acceptable with God.

Others will confess when they are proved guilty, but at the same time attempt to excuse themselves in consequence of having been placed in circumstances which justified the act. This is a justification, instead of a confession.

Some will confess their wrongs, provided he whom they have repeatedly injured will confess also. This is not a confession, but an attempt to make a compromise between the one who has done wrong and him who is wronged: it is blending malicious envy and wicked abuse, with disinterested love and Christian endurance.

When some are driven to extremities, they will confess, provided they can, at the same time, confess for the whole church. They cannot say, I have done wrong, but we have all more or less erred.—This is not a confession, but an attempt to make the innocent bear the sins of the guilty, claiming that is he no worse than others.

Others, when proved in the wrong, will confess just enough to escape the disgrace of excommuni-

cation; and then continue their abuses or wrongs. Such a confession is mere hypocrisy, and is made to subserve a selfish end. That confession which forms the basis, not of continued abuse, but of a thorough reformation, can only be acceptable with God.

Some confess with an *if*. They say, *If* I have done wrong, I ask pardon—If it is according to the decision, then I was in the wrong. I do not now see the matter as they do; but should I ever be convinced that they have judged righteously, it will be my highest pleasure to acknowledge it, and make christian satisfaction. This kind of confession shows a desire for peace, but not at the expense of any righteous principle. It shows that the person has not left the matter for a committee or church to tell *just when and how much* he should confess; but that he has acted, at least, conscientiously in the matter. Such a confession as this is all that should be required in certain cases; especially where nothing but the "manner" of the individual has been the cause of trial. His "manner" may have been uncouth, or different from ten thousand more perfect models, yet it was *his own*; and knowing all the while that his "manner" had been watched, and faulted, and consequently he had endeavored to make it as unexceptionable in the sight of God as possible, it could not, therefore, under these circumstances, be reasonably expected that an *honest, conscientious* man, would confess without an *if*. This he could, with propriety, do.

Another kind of confession, and it is the best of all confessions, is an *open, full, and voluntary* one. The one who makes it, does not wait for the injured party to call him to an account—neither does he inquire whether somebody else will confess, if he does; nor put the matter off for any one to tell him when and how much to confess—but as soon as the wrong is done, and he is convinced of the same, he freely confesses it, and endeavors to do wrong no more. Such a confession as this, always meets with a most cordial response by the true child of God, and the gracious approbation of Him whose word tells us to confess our faults, one to another, and pray one for another, that we may be healed. And if we confess our sins, he is faithful and just to forgive, and to cleanse us from all unrighteousness.

"We are certainly desirous to know if Bro. M. confesses that he has been 'invidious in his manner,' as the committee have decided in their report, without an 'if.'"

He does *not*, neither can he, in conscience, do it; but he assures Bro. H. that he will, most heartily, should he ever see his way clear to do so. He ardently desires peace, and a free and friendly co-operation, with all the good; but not at the sacrifice of any sacred principle of an enlightened conscience, nor the surrender of any heaven-bought rights of the Gospel. They are dearer to him than life.

Bro. M. Adsit, Hornby, N. Y., solicits ministers of the everlasting Gospel to call in that place and preach the word: there are a few hungry souls there who would be glad to hear.

Bro. W. W. Goodale, No. 23, John street, Utica, requests ministers of the advent faith to call on him, when passing through that city. And Sister Sarah Rogers, at Little Falls, makes a similar request. There are a few believers in these places who would greatly rejoice to hear the word preached occasionally, if no more.

Bro. E. L. Lyon is laboring acceptably with the church in this city, and for the present is located here. Therefore, his address for the present is Rochester, N. Y.

The time has come greatly increased, by To meet those expe patrons to make reu the forth coming

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TO OUR PATRONS.

The time has come when our expenses will be greatly increased, by the issue of the enlarged sheet. To meet those expenses, it will be necessary for our patrons to make remittances for past dues, and for the forth coming volume, as soon as possible.

Let there be one simultaneous move in this matter; so that, in reference to funds, the enlarged sheet may, by the middle of June, when this volume shall have closed, be placed on a permanent basis, beyond the reach of embarrassment. Will each one concerned see what can be done in this matter? Our terms will be—

Single Copy, One Year, in Advance,	\$2,00
" " Six Months, " "	1,00
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" " Six Months, " "	5,00

To Canada subscribers, \$1.25 per volume; as we have to pay 26 cts postage on each volume. Where it is not convenient to send the odd twenty-five cts. send one or more dollars, and we will give credit as far as it will pay. To Canada subscribers, one dollar, in advance, will pay for twenty numbers of the enlarged sheet.

This is the best we can offer now; but should our funds warrant it, the terms may be made more favorable; these, however, are very low, considering the size of the sheet and the amount of matter we design to give. We repeat, will our kind patrons, every one, as far as possible, comply with these terms, by the middle of June?

OUR FREE LIST. But very little aid, by way of donations, has been received during the publication of this volume of the Harbinger, to defray the expenses of sending it to the poor; of whom there are some hundreds on our books. This tax we are willing to bear, as long as we are able, but when it is likely to become oppressive, and be the cause of embarrassment to our business, it is duty for us to speak.

Every church should provide for the wants of its own poor, and we recommend them all to take this matter into their own hands, as some have already done. Some of the poor, however, are situated alone; and consequently the church cannot provide for them, only as they do it by donations to the office from which the Harbinger is issued. Now the question is, shall these poor brethren and sisters, who seldom or never hear a word preached calculated to strengthen their precious faith and revive their blessed hope, now, at this late moment of time, be denied the reading of the Harbinger and Advocate, for the want of means to pay for it? Have the benevolent no more to give in this case? Or will they again step forward, and aid by their free-will offerings, in carrying forward this good work. We have confidence that they will do the latter.

We are happy to say that the number of our subscribers is on the gradual increase. It should be much increased by the commencement of the enlarged sheet. To do this, let each subscriber continue his or her subscription. Let not one leave us at this critical hour. Your aid is needed to sustain the Harbinger and Advocate at this peculiarly trying time. You have stood by it through many sore conflicts. By the guardian care of Him, whose cause it has endeavored fearlessly to advocate, it has lived; and so long as it continues to pursue the same uncompromising course, it will live, and do good. Fear not, therefore; for we feel the strong and sweet assurance, that the God of battles is at the helm, in this time of storm, and will, if we obey Him, guide our little bark safely through.

We not only kindly solicit each one to continue his or her subscription, but we earnestly request you to try and induce others to become subscribers.

Bro. M. Whitaker, near Fredonia, in a recent letter containing the name of a new subscriber and a remittance of five dollars, says, "This makes five new subscribers from this place, since the present volume commenced." Bro. W., and others at Fredonia and vicinity, have the cause of our soon-coming Lord at heart, and are doing what they can to promote it. The same may be said of many others, in other places. And what we want of them all now, is, to see what can be done by way of obtaining new subscribers for the Harbinger and Advocate. Take hold of the work in good earnest. Go to your neighbors and friends and brethren, who do not take the paper, and tell them, that the shaking of nations, the casting down of thrones, and the warlike attitude of all continental Europe, together with the most convincing signs of the times in the religious and moral world,—loudly proclaim that the coming of the Lord is near. Tell them they need the Harbinger and Advocate to inform them on these great and most important matters. A course like this, by our patrons, we think, would soon result in the increase of our number of subscribers some hundreds. Will you try it?

We have one request more to make to some of our friends and then we will dismiss the subject for the present. We solicit those who have ability to write for the press, to aid us in filling the pages of the enlarged sheet with original matter; or, in other words, with communications, doctrinal, experimental, practical, prose and poetical, fresh from the clear heads and warm hearts of the writers. We have no sectarian or restrictive rules to lay down to govern you in your respective investigations.—We wish you to be free in this respect; only keep within the boundaries of the Bible; and if your communications shall breathe the spirit of Christ, and bear upon their face, the evidence that the glory of God, and not self, is the object of the writer, then our columns will be open for their reception. Will you write for our pages on these conditions, and soon?

THE FOREIGN NEWS which we give this week will be read with lively interest by those who give heed to the sure word of prophecy. The nations have become angry, the time of God's wrath will soon come, when the dead will be judged, and he will reward his people with eternal life, and destroy them that destroy the earth.

God is in this mighty work, now being carried on by the nations of continental Europe, and blind indeed must those be who cannot see it. He will consummate it in due time to his glory. Let us keep our garments pure, and rejoice in hope, knowing that the day of our redemption is near.

AGENT IN ALBANY.—Bro. F. Gladding will accept our thanks for kindly offering to take the agency of the Harbinger in Albany, in the place of Bro. Needham, who has removed to Worcester, Mass.

A FAIR OFFER.—We desire to enlarge our list of subscribers, not only to aid in sustaining the Harbinger, but for the good of those who do not now read it. We therefore offer to such the remaining numbers of the present volume, and the whole of the next, to any who will remit to us, free of postage, one dollar. This is a fair offer. Who will avail themselves of its proffered benefit? Let each of our present patrons become an active agent to ascertain who, and report the result as soon as possible.

OUR DUES.—We are in want of our dues, to meet our current expenses, and to prepare for our new fit up. Will you pay up now, and relieve our wants, and supercede the necessity of sending out bills

again? Do listen to this call in a manner that will make it unnecessary to say more on the matter.

Tent Meetings in New Places.

It is proposed to hold Tent meetings in places where the cause has not been introduced, and where but few brethren reside. The expense in such cases will be considerable. In order to meet it, by the counsel of Bro. Bywater, we say to the benevolent, if you desire to aid in this good work, you can give as duty may dictate. Where it is not convenient to hand your offering directly to Bro. Bywater, it may be sent to our care. We hope there will be such a response to this call, as shall be well pleasing to the Lord. From the knowledge we have of the case, donations ranging from one to ten dollars, or more, will be needed. Let each, however, give as the Lord has prospered him.

The Enlarged Sheet.

Our proposed enlarged sheet is designed to contain nearly double the amount of matter we now give. We shall therefore, of course, need that amount every week. In view of this fact, we would seasonably and kindly solicit our correspondents, and others who have a talent to write for the press, to lend us what aid they can in furnishing suitable matter for the enlarged sheet. We want mind-enlightening, soul-stirring, faith-strengthening, and hope-confirming, biblical articles. Who will furnish them? Each, we trust, will consider him or herself addressed, and respond to our call in a manner worthy of the good cause for which we labor.

Just Received.

FUTURE PUNISHMENT: by H. H. Dobney, Baptist Minister, England.

It contains about 290 pages, 12 mo. neatly executed. Price, bound, 75 cents; in paper covers, 50 cents.

TRUE SOURCE OF IMMORTALITY: or the Origin of the Popular Doctrine on this subject. By J. B. Cook. Price, single copy, 15 cents.

Foreign News.

ITALY.

In Italy, the advance of the French expedition toward Rome has been checked by the resistance of the Republicans of the Roman States. In two encounters the French were driven back with great loss, and Capt. Oudinot, a relative of the General, was taken prisoner. Gen. Oudinot, unprepared for such a reception, has withdrawn his troops four leagues from the city, and there waits for reinforcements and farther instructions from his government. The French had 180 killed and 400 wounded.

The French General marched on the 27th ult. from Civita Vecchia. The account of his further progress, as furnished by telegraphic despatches, published by the government, is thus:

General Oudinot had set out on his march to Rome, where, according to every information, he was called by the wishes of the people; but having met from the foreigners who occupy Rome, more serious resistance than he expected, he took up a position at some distance from the city, and was awaiting the arrival of the expedition. No date is mentioned, but it is probable that Gen. Oudinot was near Rome on the 20th.

On the 26th, the Roman constituent Assembly pronounced the following decree, viz.: The Assembly, in consequence of the communications made by the triumvirate, commit to the triumvirate the office of saving the republic, and repelling force by force. During the sittings, it was stated by Mazzini that the triumvirs had received

a deputation of three of Gen. Oudinot's officers, who on being required to assign a reason for the occupation of Civita Vecchia by an armed force, stated that the first reason was to preserve the Roman States from an Austrian invasion, which was already meditated and even prepared; that the second was to ascertain precisely what were the sentiments of the population with regard to the form of government they judged most convenient, and to seek to put in train and promote a perfect reconciliation between Pius IX. and the Roman people. On the 27th, the Constituent Assembly resolved to adhere to their resolution of opposing the entrance of the French into Rome, and continued the preparations for defence. Orders have been issued to undermine the Milvian bridge, and the approaches to Rome on the side of the sea board. Barricades with cannon are erected on the roads, and the gates and streets that lead to Civita Vecchia. The long covered gallery, erected by Pope Borgia between the Castle of St. Angelo and the Vatican Palace, has been blown up with powder, and the materials used to block up the avenues of the city. A deputation of the central committee had protested against the invasion, and informed Gen. Oudinot that the Romans would resist his entrance by force, and blow up the Quirinal, the Vatican, and St. Peter's, which were already undermined. The General replied that his instructions were imperative, and that he would enter Rome by force, if not quietly received.

Immediately upon the receipt of the news of the French expedition having received a check at Rome, the President addressed the following letter to General Oudinot, which was published in the *Moniteur*, May 8th, 1849.

My Dear General,—The telegraphic news announcing the unforeseen resistance which you have met under the walls of Rome, has greatly grieved me. I had hoped that the inhabitants of Rome, opening their eyes to evidence, would receive with eagerness, an army which had arrived to accomplish a friendly and disinterested mission. This has not been the case. Our soldiers have been received as enemies; our military fame is injured. I will not suffer it to be destroyed, for reinforcements shall not be wanting to you. Tell your soldiers I appreciate their bravery, and take part in what they endure, and that they may always rely on my support and my gratitude. My dear General, receive the assurance of my sentiments of high esteem.

LOUIS NAPOLEON BONAPARTE.

GERMANY.

The whole of continental Europe seems ready to burst into one general conflagration. The quarrel between the Parliaments throughout all the various divisions of Germany and their respective Princes has reached the highest pitch, and in Saxony a frightful conflict has already taken place.

At Dresden the people, or rather the Red Republican party, fought with the troops during 7 hours, on the 5th inst., and a great loss of life occurred.

The railroads were displaced, in order to prevent troops from Berlin from arriving; but a sufficient force of Prussians having come up opportunely, a momentary tranquility was secured by sheer military force. The fight was, however, renewed on the 6th, and a frightful cannonading lasted all day, until night separated the combatants.

On the 7th, the battle was again renewed at 4 o'clock A. M., and the most deadly warfare was going on in the streets by the latest advices, up to 6 o'clock of that day.

Intelligence from Dresden to the 8th, states that hostilities still raged between the royalists and the insurgents, to the disadvantage of the lat-

ter, without any immediate prospect of their termination.

The members of the provincial government had been outlawed, and rewards offered for their apprehension.

At Leipsic, also, disturbances had broken out. After a short and sharp struggle between the military and the populace, the latter were suppressed. Several of the rioters were killed.

Accounts from Berlin of the 8th, state that an insurrection had broken out at Breslau, in Silesia, on the 6th. It was also rumored that an insurrection had taken place at Coblenz.

HUNGARY.

While these convulsions are taking place, the Austrian empire is in actual danger of dissolution by the continued success of the Hungarians. They are in possession of Grau Raab and Tyrnaw. In the meantime, Russia is advancing a large body of troops against the victorious Hungarians, but all accounts concur in representing the excitement of the Hungarians is raised to the highest pitch, and that something more than the united forces of Russia and Austria will be required to quell this national insurrection.

Active endeavors are in progress to create a revolution in Galicia, and in fact from Posen to Pesth the whole country is involved in, or on the brink of, actual hostilities.

The important fact is stated in the London papers, of the 11th, that a joint note, the production of the courts of Great Britain and France, has been addressed to the Cabinet of St. Petersburg, intimating their disapproval of the intervention of Russia in the Austro-Hungarian dispute, and insisting that such interference be withdrawn.

DENMARK.

The Danish war still continues, but it is conducted on both sides in a feeble and languishing manner.

On the 6th inst. an engagement took place in which the Danes were defeated; the loss on either side is not stated.

FRANCE.

From Paris, the report is still repeated, that the rupture between the President and M. Napoleon Bonaparte is complete. A fierce quarrel, it is said, rages between them, which is fomented by the inventive faculties of their enemies. More important even's, however, than personal quarrels increase the dangers that surround the President.

Increasing discontent prevails among large bodies of the army, the privates and officers of which seem to have been greatly wrought upon by the Socialists.

A serious riot has taken place in the barracks of the 7th light infantry, stationed at the Hotel des Invalides. A sergeant, Major Boichot having had his name placed among the list of Socialist candidates for the Assembly, was arrested. The men insisted upon his release. A riot of a serious character ensued, the officers were defied, and at length Boichot was sent off to Vincennes, but not without great difficulty. The regiment has been sent away from Paris, but the same insubordination prevailed in many regiments, as the Socialists, by the most unceasing efforts, continue to seduce the soldiers from their first duty; but the check which the French troops have met in the Papal States, has moved all France to the centre, and touched the people upon their tenderest point, the glory of France.

Distress in Jerusalem.

In a letter signed by the the Rabbis and a very large number of Hebrews in Jerusalem, addressed to Sir M. Montefiore, we find the following passage: "Let our European brethren remember that there are in this city various religious

sects, each having their places of worship, their well furnished houses, their *deres* (castles or palaces), their courts, and their meeting places—all well regulated and conducted, all adequately supported and supplied; while the houses and establishment of Israel are poor and mean, so that we must struggle hard to keep our faith. Surely our enemies shake their heads, and say, 'Is this the nation chosen by God? Is this the people who boast of their wisdom and their laws?' Thus are we despised by our neighbors, and thus do we daily become more dejected. The subscriptions from Europe toward our support from the Society of Holy Offerings have fallen off dreadfully; the allowance per head is a mere nothing, and our condition is deplorable beyond description."

Correspondence.

[We are not responsible for the position taken by Bro. Barber, neither can we endorse what he says; yet we give it publicity, knowing that a few weeks will test its correctness.—Ed.]

A CORRECTION.

DEAR BRO. MARSH:—In the pamphlet, and in the communication which I sent you, I am convinced that I took a wrong date, when I stated that "Constantinople fell May 16th, 1453," and that, consequently, if the "Sixth Vial," and the "Sixth Trumpet" both foretell the overthrow of the Ottoman empire (as I am quite confident they do), it will not fall the 31st of May 1849. I had been pretty well convinced for some time, that when the "hour," "day," "month" and "year," expired, that that empire would also expire; and having no history of that country at hand, I took the date that I found in Bro. Litch's *Prophetic Expositions*, vol. ii. p. 183. But since that time having examined Gibbon, who gives a very minute and, I think, accurate account of the taking of Constantinople, I am convinced that it "fell" on the "29th of May," instead of the "16th," and that, consequently, instead of its falling again on the 31st of May of the present year, it will not fall until the 13th of June. Should it fall on that day, I know very well what effect the setting of two times, for its fall, as the scoffer of our hope already says I have done, will have upon the unbelieving world. But God will so order events and circumstances, that the scoffer can be snared and overtaken as a thief if he chooses.

That the King of the North (Russia) will soon go against the Ottoman Empire, "like a whirlwind, with chariots, and horsemen, and many ships," and overthrow it, and thus commence the "Sixth Plague," I have the most implicit confidence: and I am more and more convinced every day, that that event will fill up the balance of the "Sixth Trumpet;" and that it will take place on the 13th of JUNE, of the present year. When it does, the "Second Woe" will be "past," and its effects upon the "Two Witnesses," will be such as to cause them to assume such a position as will cause "great fear" to "fall upon those who behold them;" and O, that a mighty host of them may prepare themselves for the event that is soon to follow! is the constant prayer of

Your ever true friend,

W. BARBER.

South Hadley Falls, Mass., May 23, 1849.

FROM LAVERNA STEBBINS.

DEAR BRO. MARSH:—I rejoice that I am accounted worthy to be classed with the "despised few," who are now waiting for their King to appear, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ

greater riches than they have for I have "respect to reward." O, glorify in him to reward him to himself!—I think of "Home,"

"Here in this I long have"

But my heart is elsewhere soon seeing the King

We have seen the cate the near coming putting forth on the summer. And I am out giving up my mind never to give sight." Ah!—

"We have heard of We have heard of"

and surely,—

"We'll be there, we'll join the pure We'll have the gold And forever"

O, ye servants God has entrusted flock: may you "meat in due season the Master appear"

Are there not the talent sufficient who have felt it that "the hour of are not now el there are, will the which knew him himself, neither beaten with man

Fly, ye

And

Thy

Yours, in the

Vernon, Vt., May

[We hope the for our column needed at this

DEAR BRO perusal of the that you desire

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greater riches than the treasures in this world ;" for I have " respect unto the recompence of the reward." O, glorious time, when Jesus shall appear to reward his faithful children!—to take them to himself!—to take them home! Often I think of " Home," and sigh to be there.

" Here in this country so dark and dreary,
I long have wandered forlorn and weary."

But my heart is cheered by the blessed hope of soon seeing the King in his beauty.

We have seen the signs, which as plainly indicate the near coming of Jesus, as the leaves now putting forth on the trees betoken the coming of summer. And I cannot give up this hope, without giving up my faith in God, which I am determined never to give up, till it is " sweetly lost in sight." Ah!—

" We have heard from that bright, the holy land :
We have heard, and our hearts are glad :"

and surely,—

" We'll be there, we'll be there, in a little while :
We'll join the pure and the blest ;
We'll have the palm, the robe, the crown,
And forever be at rest."

O, ye servants of the Most High ; ye, to whom God has entrusted the care of feeding his " little flock :—" may you be faithful, and be found giving " meat in due season " to the scattered ones, when the Master appears.

Are there not some,—to whom God has given the talent sufficient to " preach the word," and who have felt it duty to proclaim to a dying world that " the hour of his judgment is come,"—who are not now obeying their blessed Master? If there are, will they remember that " That servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes?" Oh!—

" Fly, fly on wings of morning,
Ye who the truth can tell,
And sound the awful warning,
To rescue souls from HELL."

Yours, in the blessed hope,
LAVERNA STEBBINS.

Vernon, Vt., May 10, 1849.

[We hope the writer of the above will write again for our columns. Such epistles are very much needed at this time.—Ed.]

FROM R. V. LYON.

DEAR BRO. MARSH :—I am interested in the perusal of the " Harbinger," and am glad to learn that you design, the Lord willing, to enlarge it.

I am fully satisfied that your views in relation to the state of the dead, and end of the wicked, are in perfect keeping with the word of God.—And whilst you endeavor to set before your readers life and death, keep constantly before their mind the speedy coming of Jesus as *the motive* why they should refuse death and choose life,—that when he who is the believer's life shall appear, they may appear with him in glory.

I wish to say a word to those who are neglecting to pay what they honestly owe you. I therefore take the liberty to repeat to them what I said to the same class who read the " Herald."

Dear brother, I am grieved as I learn how dilatory some are in paying for the " Harbinger," some who profess to be looking for the speedy coming of the Just One. If they are poor and cannot pay, they are excusable only on condition that they inform you. And such as have the means and do not pay, after having been notified time and again, must not dream any longer that they are going into the Kingdom of God until they repent and forsake their sins. And this is not done so long as they neglect to pay what they honestly owe. The Lord have mercy on them.

Dear brother, I am fully satisfied that the Advent doctrine does not make a man a knave, nor a liar ; no, no ; but it makes him honest,—honest with himself, with his fellow-men, and honest before God.

Dear brethren, we ought to remember that printers and editors are not immortal ; consequently they must have, whilst here in this mortal state, something to support nature. I ask how can they obtain this so long as you withhold from them their just dues?

Your brother, in hope of immortality, eternal life, at the appearing of Jesus Christ,

R. V. LYON.

P. S. I am now with my dear family after an absence of 16 weeks. My health is not good. But my confidence in the soon coming of Jesus to bring about the promised restitution was never stronger. My prospects were never brighter for the Kingdom of God. And had I an angel's tongue, I could not describe my love for the truth ; and I am willing to become a fool in the eye of the world for the sake of the truth.

Dear brother, I feel that if I had ten thousand tongues, I could not praise the Lord enough for what *the truth* has done for me. Not that I have done any thing for the truth ; no, no ; but it has done everything for me. Brother, a few more gales from the throne of The Eternal to fill our sails, and gently will we be borne, over life's rugged waves, into the harbor of eternal repose.—Amen and amen.

R. V. L.

Abington, Ct., May 11, 1849.

Gathering of the Nations.

Zeph. iii. 8.

A last, a final gathering,
By God hath been decreed ;
His foes shall drink his fury,
And on to slaughter lead.
In that dread day Jehos'phat,
With blood of slain made red,
Shall speak of righteous vengeance
On dying and on dead.

The day of preparation,
Foretold in Holy Writ,
Is even now upon us :
The Judgment soon must sit.
In wrath the angry Nations
Begin with haste to run,
With fury urging onward ;
The awful time is come.

O, fearful gathering ! when
God's sword of fury whet,
Shall drink the blood of Nations ;
The Judge in judgment sit.
Awful indeed, its echoes
Shall strike through iron hearts,
As hope forever fleeth,
And mercy now departs.

" King of the North," thy slaughterr,
The gathered lands shall see,—
And all thy banner'd legions,
In death shall fall with thee.
Thy long career of glory,
Shall end in deadly strife :
Thy work is now accomplished,
And with it ends thy life.

We long the consummation—
With thrilling heart we stand—
For there shall be no sorrow,
In all the heavenly land.
Kind Father, haste the conflict,
And let the strife be o'er,—
No more the shout of battle,
Shall sound on that blest shore.

S. BATCHELOR.

Pownal, Vt.

FROM BRO. J. WRIGHT.

DEAR BRO. MARSH :—Truly we are living in a grand and awful time, when the nations are preparing for the final conflict. We have the best of reasons for believing that the armies that are now being marshalled, will take part in the battle of the great day, when the Beast, and the kings of the earth, and their armies, will be gathered together, to make war against him that sat on the horse, and against his army ; but victory will perch on the side of the blood stained banner of the cross ; and the Beast and False Prophet will be taken and cast alive into the lake that burneth with fire and brimstone.

I shall not be disappointed, if Russia should take Constantinople, and subvert the Ottoman Empire, within a few months from this time.

We continue, as ever, interested in the Harbinger, and have no doubt it will be sustained so long as it is needed to blow the gospel trumpet, and sound the alarm.

Your brother in Christ,

JOHN WRIGHT.

North Bennington, Vt., May 12, 1849.

FROM BRO. A. N. SEYMOUR.

DEAR BRO. MARSH :—Since our last communication, we have visited and preached in the following places : Farmington, Bloomfield, Troy, Auburn, Independence, and Grand Blank. In all these places there are some souls of like precious faith, who are decided in the glorious truths we promulgate ; while some, who have been deeply interested, and have confessed their convictions of our faith, have, through shame or opposition turned their backs upon the holy cause, and walk no more with us. I want such to read Matt. xix. 29. If we love any worldly objects (even a wife) more than the Lord Jesus Christ, or regard what they say more than what Jesus says, we are not prepared for his coming, and will be rejected forever from the kingdom of God. Oh, for your soul's sake, resist such ungodly influence, for it will lead you down to hell.

In Independence, we found Br. and Sr. Richards, formerly of Parish, Oswego Co., N. Y., and a lovely little band of brethren and sisters, full of faith and the good Spirit, rejoicing in the precious hope of soon seeing Jesus coming to be glorified in all his saints.

Sister R. preaches to them regularly, and is a person, like Phebe, well calculated to feed the little flock with meat in due season. We preached to them six times, and enjoyed a precious, heavenly season. O, how our hearts were watered with the glorious influence of the Gospel, while hearing them relate their experience, and the dealings of God with them,—and if this is a foretaste of future joy, what must the reality be, when the New Earth shall be peopled with such inhabitants, and the glory of God shall fill the whole world. Sometimes, when I view this wonderful and eternal age, just ready to dawn upon the world, my heart longs for it more than I can possibly express. " Come, Lord Jesus, and come quickly," is the language of John : it is mine also.

At Troy, by request, Mrs. Seymour gave a lengthy discourse on the Restitution of all things, &c., in the Baptist church, to nearly six hundred persons, the most of whom paid good attention.

At Auburn, we gave two discourses on the Lord's coming as a thief, and the overturning of the kingdoms. The last night, we had quite a contest with a Swedenborgian, a Baptist preacher, and a drinking Methodist class-leader ; but opposition don't frighten us at all—we love investigation.

At Nankin, on the first Sabbath in this month, we were obliged to disappoint a large congregation, in consequence of our horse being very sick with the horse distemper, which prevails through this country.

Bro. Marsh, I see my name, with others, associated with Mr. F. P. Drummond's, in the Harbinger, Apr. 7. This is entirely wrong. All those names connected with his, in this State, with the exception of M. Cornell, have entirely withdrawn their fellowship from him, in consequence of his

ill behavior; and as the impression goes abroad that we are brethren in full fellowship, I want this published to counteract such impression; for we have no confidence in the man, and never can have, until an humble confession comes from his lips. I speak the minds of those brethren whose names are used with his in that epistle.

A. N. SEYMOUR.

Plymouth, Mich., May 8th, 1849.

FROM BRO. N. WHEELER, JR.

BRO. MARSH:—There are a few in this vicinity, who are, by the aid of the Spirit of God, the Bible, and sound reason, searching for light and truth; and having for a long time been dissatisfied with the fables preached to them by a professed orthodox ministry, they can no longer be fed by them. They have from time to time read the Harbinger, together with some of the advent publications, and have become convinced that the "dead" are not alive, but are to be made so by Him, who is the resurrection and life.—Their motto is, death in Adam, but life and immortality in and through Christ, to be received soon, at his second coming.

Yours in hope, N. WHEELER, JR.

Marshfield, Vt., April 22, 1849.

TYLER, Ill., April 30, 1849.

DEAR BRO. MARSH:—Little is being done in the west, except by the periodicals, which are highly prized. I wish some devoted and efficient laborer from the east would come among us, and devote his time in traveling.

N. A. HITCHCOCK.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in Mt. Holly, Vt., Apr. 17th, of quick consumption, CHARLOTT E., daughter of William and Eliza Jackson, aged 19 years.

Our daughter embraced the Savior at the age of 12 years, and united with the Baptist church, and remained with them until 1844, when she left them, and identified herself with the despised company that were looking for the Lord from heaven. She manifested the blessed spirit of Christ in all her sufferings, which were very severe, for five weeks. We have been bereft of an affectionate daughter; but we mourn not as those that have no hope, for we believe that she sleeps in Jesus.

WM. JACKSON.

DIED, in Youngsville, Pa., HARLEY B. HERRICK, aged 6 years and 6 months.

Also, on the 15th ult., MARIAN ADELIA HERRICK, aged 14 years and 6 months. She died happy in the Lord, after an affliction of some months, which she bore with Christian patience.

Within one short year, we have followed three of our children to the tomb; and while we believe they sleep in Jesus, we believe also they will reign with him on the earth, after the restitution and first resurrection; and the assurance of these events being near, even at the door, gives us joy amidst our affliction.

H. HERRICK.

Youngsville, Pa., May 4, 1849.

Socrates, passing through the market, cried out, How much is here I do not need! nature is content with little, grace with less: poverty lies in opinion; what is needful is soon provided, and enough is as good as a feast: we are worth what we do not want; our occasions being supplied, what would we do with more?

Let pleasures be ever so innocent, the excess is always criminal.

Appointments, &c.

Camp Meeting.

Providence permitting, there will be a camp meeting held on the land of Richard Church, in the town of Becket, Mass., 3½ miles from Becket Depot, 12 miles from Pittsfield, 3½ miles from Lenox, 9 miles from Lee,—to commence June 12th, and continue over the Sabbath. We hope that the brethren will bring their tents and board with them. Let there be a general gathering of the saints from different parts.

N. B. There will be a conveyance from the Depot to the ground; and board will be furnished on the ground for those that cannot accommodate themselves. The ground will be free of expense.

RICHARD CHURCH,
WILSON DWY,
JAMES M. CHAFFE,
EPHRAIM WALKER, } Com.

Bro. H. H. Gross gives notice that he will fulfil the following appointments:

Westfield—Monday, June 4th.
Hartford—Tuesday, June 5th.
Sharon—Sabbath, June 10th, in Bro. J. Ackerman's new barn, about 2½ miles from West Cornwall depot.
New York*—June 11th to 25th.
Newark—Sunday, June 17th.
Brooklyn—Sunday, June 24th.
Albany*—Tuesday, June 26th.
Troy—Thursday June 28th.
Middletown—June 29th to July 1st.
Ballston Spa*—July 3d to 6th.
Saratoga Springs*—July 8th (and in vicinity, as Bro. White may dictate) to 12th.
Jamesville—July 13th to 15th; and vicinity, as Bro. Barber may appoint, July 17th to 19th.
Mayfield* (Cranberry Creek), Fulton Co.—July 23d to 29th.
Appointments farther west in due season.
(* Post Office Address.)

Tent Meetings.

The second, at Oswego, commencing Wednesday Evening, June 6th.
Third, at Copenhagen, commencing Wednesday June 20th.
Come with tents and provisions, and hearts richly imbued with the spirit of truth.

J. C. BYWATER.

MEETING AT TYRONE, MICH.—Bro. E. Miller, Jr., proposing to pass through Central Michigan in June, to visit the brethren in those parts, I appoint a meeting to be held at Tyrone, Livingston Co., to commence on Thursday, the 14th of June, at 5 o'clock, P. M., and continue over Lord's Day, at which we hope to see a general collection of brethren in that region.

MERRITT CORNELL.

J. C. Bywater will preach in Victor the 3d Sabbath in June.

Business Notices.

To Correspondents.

Wm. Bailey—Your last remittance pays to Whole No. 371.

B. G. St. John—It was probably our mistake.—We send again. You have paid for yourself and J. St. J. to Whole No. 283.

B. Tuttle—Bro. Nason informs us you sent one dollar by the Postmaster at Skowhegan, for the Harbinger. It was never received.

J. Morrison—The two dollars you say you sent about the first of April, never came to hand.

R. E. Ladd—The paper was changed to L. R., Springfield, as directed, and has been sent regularly. We send back nos. again.

W. B. Wade—We think the books were sent, and may have miscarried. We send, however, again.

POST-OFFICE ADDRESS.—Walter Pratt: for the present, Fiskdale P. O., Sturbridge, Mass.

Remittances for the Harbinger & Advocate.

G W Cherry S Brown C Isham S Cooper J R Brown C Boyer J Clifford I Atkins J P Cowles F Pratt no 323—\$1,00 each. E N Parmenter E M Smith W Putnam—\$2 each. A Keyes H L Barlow S M Tatro—75 cts each. J Tryon \$1,57.

LETTERS—B G St John Z Campbell W Brown J B Cook J N Jerome W B Wade W Barber R E Ladd J Morrison R V Lyon W Pratt.

TO SEND THE PAPER TO THE POOR.—W G Proctor 75 cts J Wright 50 cts.

BOOKS SENT.—J S Beman W G Proctor W P Wentworth S L Proctor J Wright Wm Algire D C Tourtellot by express I C Wellcome by express S L Walter.

Book Notices, &c.

BOOKS FOR SALE.

THE BIBLE DOCTRINE, Or True Gospel Faith, concerning the Gathering of Israel—The Millennium—Personal Coming of Christ—Resurrection—Renovation of the Earth—Kingdom of God—and Time of the Second Advent of Christ. By Joseph Marsh. Price \$4 per hundred; single, 6 cents.

THE PURPOSE OF GOD In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

THE POWER OF KINDNESS.—NO. I. Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

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QUESTIONS ON THE BOOK OF DANIEL. For the use of Bible Classes and Sunday Schools. Price, 12 1-2 cts.

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ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St., every Lord's day and evening.

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AD

Vol. XVIII.—No. 25.

A DOWNS

BY R. L.

OUR L.

When the even
Round about
Comes our old
Bending but
And with him
And with him
This the part
To the end

"Bless my part
Bless my life
While I live
Be thy guest
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In the part

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ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 25.

ROCHESTER, N. Y.—SATURDAY, JUNE 9, 1849.

Whole Number 285.

Poetry.

A DOMESTIC PICTURE.

BY RICHARD COE, JR.

OUR LITTLE BOY.

When the evening shadows gather
Round about our quiet hearth,
Comes our eldest born unto us,
Bending humbly to the earth;
And with hands enclasped tightly,
And with meek eyes raised above,
This the prayer he offers nightly
To the Source of light and love:

"Bless my parents, oh! my Father!
Bless my little sister dear;
While I gently take my slumber,
Be thy guardian angels near!
Should no morning's dawn e'er greet me,
Beaming brightly from the skies,
Thine the eye of love to meet me
In the paths of Paradise!"

Now a glad "good night!" he gives us,
And he seals it with a kiss;
Naught of earthly sorrow grieves us
In an hour so full of bliss!
Now our arms about him wreathing,
One fond kiss before he sleep;
Soon we hear his gentle breathing
In a slumber calm and deep.

OUR LITTLE GIRL.

Our tender babe! our bright-eyed one!
Our youngest, darling joy,
We teach, at evening hour, to kneel
Beside our little boy;
And though she cannot lip a word
Nor breathe a simple prayer,
We know her Maker blest her
The while she kneels there.

And, oh! we love our little one,
So artless and so pure;
She hath so many winning ways
Our fondness to secure;
And while she thus in silence kneels,
Some angel-prompted tone,
Unheard by us, may mingle with
The prayer to Mercy's throne!

And she, too, fondly comes to us
With eyes of sparkling bliss,
And, like her brother, she receives
A good-night, parting kiss.
Nor aught of fear disturbs our breast
The while to sleep she's given,
For such as she will ever find
The guardianship of Heaven!

Original Articles.

For the Harbinger and Advocate.
IS IT EXPEDIENT TO ORGANIZE?

BY WM. SHELTON.

I do not wish to be understood to inquire if it is expedient to organize in the manner the sects have done—to place our names upon a church book, and conform to a creed, or discipline, &c. but merely this—Is it expedient to have any human expression of sentiment, or purpose, as a bond in any sense, with the names of the members of Christ's church attached thereto?

This question, which is at present being answered by many in the affirmative, I am con-

strained to answer negatively; and in part for the following reasons:

1. Because it is unnecessary; for if our names are enrolled in the "Lamb's Book of Life," it is sufficient; and the scriptures, which are of divine inspiration, are sufficient to express the sentiment, or purpose of God's people.

2. The Scriptures do not make it obligatory upon us, and they give us no authority to take this step.

3. It is taking one step beyond what is devolving upon us, consequently it is wholly the policy of uninspired, fallible men.

4. The inspired apostle declares that "all Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."

Hence, if we take this step it is virtually saying that the Scriptures are deficient in this respect—that they do not "thoroughly" furnish us with "all" the means necessary for the protection of the saints and the promotion of God's cause. Thus if we take this step we make ourselves "wise above what is written"—we should be taking a step which the apostle did not take, and therefore we should be building altogether upon a foundation laid by the wisdom of men; consequently this would be taking a dangerous step. Shall we presume to devise plans for the advancement of God's cause? Let us beware of it.

5. It is taking one step upon a road which if followed to its legitimate extent, will lead us where it has the sects. As the result of this we might be led to vote members into the church, which is altogether unscriptural, and if followed, would result in our downfall. The Scriptures inform us how members were added to the church in the apostle's days. Let us stand upon the apostolic ground.

The following arguments are raised to prove that it is expedient to organize. "1. The Scriptures do not oppose it, consequently it cannot be wrong. 2. It is a harmless step and it probably will result in the interest of God's cause. 3.—We deem it expedient to organize in order to save distraction in the churches, and that things be set in order among the churches, and that ministers may receive proper support, &c."

If the Scriptures do not oppose it, they certainly do not sanction it. Suppose they do not oppose it, does this argue that it is expedient to organize? No. We have no right to take a step which the Scriptures do not require us to take.

If there is no harm in organizing, there certainly can no good arise from it, for it is a matter of man's invention; and all the inventions, or economies of men will fail in effecting a permanent, effectual plan for the advancement of God's cause. This is a work which belongs only to the Lord himself. I think that the Scriptures require enough at our hands to keep us constantly employed, therefore I deem it inexpedient to engage in a work which the Scriptures do not

require us, and thus leave undone things that are required of us, to make room for our plans and inventions—thus following the example of the Jews, who left undone the requirements of the law, to make room for the traditions of the elders, who by so doing incurred the censures of Christ. Let us beware least we incur the same condemnation.

If organization is necessary to save distraction in the churches, why did not Paul organize the distracted and divided Corinthians? Why can it be thought expedient to organize for the purpose of setting things in order among the churches? Cannot this work be attended to without resorting to the plans of men to bring it about? Most assuredly it can. The Bible points out the way. Then let us follow the directions of that inspired book instead of the plans of men. It is very true that many of our brethren have been too negligent in this matter; but should this prompt us to follow the plans of men? No;—but let the plan of God be put into operation, that God may be glorified. Relative to this step being essential to procure the necessary means for minister's support it is sufficient to say that the Bible points out the way in which their support is to be obtained. If its directions are followed it will prove more for the advancement of God's cause, than all the plans men can devise. Let our brethren search the Scriptures upon this point and act according to its directions. [Gal. vi. 6.]

Again; it is argued that this step is essential to deal with refractory members. But do not the Scriptures point out the way in which this should be done? [Gal. viii. 15 17.] Why not adhere to the directions of God's word, in preference to adopting the plans of men? Do we consider the plans of uninspired men superior to the word of God? No, no; impossible. Why not then be willing to follow the plain teachings of God's word, without having them interwoven with the plans, inventions and fallacies of men? Let us believe that the Scriptures are able to direct us in all things to the glory of God, and walk according to their directions, and we shall stand precisely where God would have us stand.

Now, dear brethren, you who have taken this step with premature consideration, pause and reflect before you further persist in this unscriptural course. Permit me to cite your minds to an examination of the Scriptures upon this point. If you do not find Scripture to uphold you, I candidly and sincerely entreat you to retract the step you have taken immediately, and get back upon the sure foundation. O let us be found when Christ comes standing upon the foundation which he himself laid. Amen.

Chateaugay, N. Y., April 8th, 1849.

GOD'S MEASURING RODS.

BY JOHN STEVENSON.

I have been astonished at the surprising plainness with which the Bible abounds, on the subject of time, in connection with the blessed hope, for which the scattered few are anxiously looking; also, the care God has taken to keep his word

from being so far adulterated as not to be intelligible to those who love to look into it.

The subject of *Chronology* has, I believe, interested me as much, if not more, than any other, connected with the great chain of events, which lead to the end of our faith; and, sometimes, when thinking on these great measuring lines, which the God of Heaven has given in his word, as sure answers to the great Question, "Watchman what of the night?"—I have been astonished at the amount given, as well as at its plainness.

For example: All adventists who have studied *Chronology* know, that with the year 1847, Bible time, terminates all the other Gentile times, and all the Gentile times with the perfect Number 6000. For instance, the seven times of Moses, in Leviticus xxvi. 24, 28, (7 X 360=2520) subtracted from 6000, tells when they began;—being the 3480th year of the world, when this time of Gentile rule began; see 2 Chron. xxxiii. 11. From this point of time, I understand that the House of Judah was, to a certain extent, brought under Gentile rule. From which, till now, they never have been delivered, nor ever will, until the year of God's redeemed shall come, when they will be ransomed from the grave, and the living be changed, at the appearing of our king. All Hail, happy day! Amen.

I understand from the science of revealed time, that the Babylonian supremacy continued 140 years, and that it ended when the 70 years captivity ended; of course, then, the 70 years captivity began 70 years after 3480, or in the year 3550, when Jehoiakim, Jeconiah, or Coniah (for he has all these names) was carried away captive, (2 Kings, xxiv. 8)—at which time, the word of the Lord came to Jeremiah, saying, (Jer. xxii. 24—30) "As I live, said the Lord, though Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence; and I will give thee into the hand of them that seek thy life, and into the hand of them whose face thou fearest, even into the hand of Nebuchadnezzar king of Babylon, and into the hand of the Chaldeans. And I will cast thee out, and thy mother that bear thee, into another country, where ye were not born; and there shall yedie. But to the land whereunto they desire to return, thither shall they not return. Is this man Coniah a despised broken idol? is he a vessel wherein is no pleasure? wherefore are they cast out he and his seed, and are cast into a land which they know not? O earth, earth, earth, hear the word of the Lord: Thus saith the Lord, Write ye this man childless, a man that shall not prosper in his days; for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah." This is part of God's terms as given in 2 Sam'l vii. 14, "If he commit iniquity I will chastise him with the rod of men, and with the stripes of the children of men." But Nebuchadnezzar, ignorant or unmindful of the word of the Lord, placed Mattaniah (Jehoiakim's uncle) on the throne, and changed his name to Zedekiah. About this time, Ezekiel, by the word of the Lord, tells him, (Ezek. xxi. 25, 28,) "And thou profane wicked prince of Israel, whose day is come, when iniquity shall have an end; Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is; and I will give it him. And thou, son of man, prophesy and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn; for the slaughter it is furnished, to consume because of the glittering." The iniquity here spoken of, I understand to be, the punishing of children for the sins of their parents, Exodus xx: 5, "Thou shalt not bow down thyself to them

nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; fulfilled as follows, in Jeroboam, 1 Kings, xiv: 5, 16; fulfilled 1 Kings, xv: 27, 30; also Baasha, 1 Kings, xvi: 7; fulfilled 1 Kings, xvi: 11, 14; see also 2 Kings, xvii: and Ezek. xviii; all of which ended when the House of Judah, under Jehoiakim, was captivated, and proven as follows: Jeremiah began to prophesy before Ezekiel, because he foretold of the 70 years before they began, at which time there seems to have been a proverb in the land to this effect, "The fathers have eaten sour grapes, and the children's teeth are set on edge," Sam. v: 7, and Jeremiah tells them, (xxxi: 27—30) "Behold the days come, saith the Lord, that I will sow the house of Israel, and the house of Judah, with the seed of man, and with the seed of beast. And it shall come to pass, that like as I have watched over them, to pluck up and to break down, and to throw down, and to destroy, and to afflict, so will I watch over them to build, and to plant, saith the Lord. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. But every one shall die for his own iniquity; every man that eateth the sour grape, his teeth shall be set on edge." Ezekiel is one of the captives, and lived during the reign of Zedekiah, as well as Jeremiah; but by this time Ezekiel asks the question by the word of the Lord, (Ezek. xviii: 1—4) "And the word of the Lord came unto me again, saying, What mean ye that ye use this proverb, concerning the land of Israel, saying, The fathers have eaten sour grapes, and the children's teeth are set on edge? As I live, saith the Lord God, ye shall not have occasion any more to use this proverb in Israel. Behold, all souls are mine; as the soul of the father, so also the soul of the son is mine; the soul that sinneth it shall die." Then Zedekiah's days came, when iniquity had ended, (Ezek. xxi: 25); which was when the captivity began, or when God took them into his own hand to punish them, thus: "The soul that sinneth, IT SHALL DIE, (Ezek. xviii.)

We now come to another feature, namely:—From the foregoing we have seen that the year of the world 3550, was the time when the captivity began; and this was the time when Zedekiah's days came, when iniquity had ended, and from which time the soul that sinned should die; of course, then, the 390 years iniquity, for which Ezekiel atoned in his own person, ended at that time, (Ezek. iv: 1, 8), in which place Ezekiel is told to "take a tile and portray the City of Jerusalem in siege, for a sign unto the house of Israel." In verse 4 he is told to lie on his left side, and, according to the number of the days which he should lie, he should bear the iniquity of the house of Israel. Verse 5 says, 390 days are equal to 390 years, and this ended with the iniquity at the captivity in the year of the world 3550, and necessarily began 390 years previous, in the year of the world 3160, and this began when the house of Israel began, or in other words, the iniquity of the house of Israel began when the house itself began; for at this time the ten tribes revolted from the house of Judah, and Jeroboam, their king, made two golden calves, one of which he put in Bethel and the other in Dan, and instituted feasts out of his own heart, lest his people by being permitted to go up to worship in Jerusalem, would again, at sometime or other, return to the house of Judah; and Jeroboam their king is ever after termed Jeroboam the son of Nebat, who made Israel to sin, or commit iniquity. All this began at the revolt of the ten tribes, and this is at the death of Solomon;—then Solomon died 3160 of the world, true time. The foundation of the temple was laid in the fourth year of his reign, 1 Kings, vi: 1, 37. Then deduct 37 years from

3160, and you have as the fourth year of Solomon, 3123, as the year of the world, when the foundation of the temple was laid, and this was only about three full years after David died; and Samuel anointed David. So the 450 years "until Samuel the prophet," (Acts, xiii: 20,) must meet until within a very few years of Solomon's birth, (which might be about the year of the world 3102,) thus showing him to be 21 years of age when he ascended the Throne of Judah. We have seen, then, that the death of Solomon was in the year 3160. You will now trace the items of *Chronology* from Creation as follows:

To the Flood,	1656
From thence to the beginning of the	
40 years in the Wilderness,	857
In the Wilderness,	40
Joshua and Elders,	41
Judges, about	450
	3044
Saul,	40
David,	40
Solomon,	40

We have, 3164 as the year of the world from creation; and as we have previously seen from the harmony of 6000 years that Solomon died in the year 3160, a difference of only about four years, which seems to be gained by odd months in the items from Adam to Solomon; but we will look at God's measuring rods beside Archbishop Usher's. Bishop Usher understands the captivity to have been before Christ 607, (2 Chron. xxxv. 5, 8,) and I have shown that Ezekiel's 390 years ended at that time and of course began in the year before Christ 997. Solomon began to reign 40 years before this, or in the year before Christ 1037, which is 4 years before the time Archbishop Usher gave for his birth; 2 Sam. xii. 24, also Usher gives for the birth of Samuel, (1 Sam. i.) 1171 years B. C. For his death, 1060 " "

Making Samuel's age 111, which must be wrong, because he could not be above 38 when Eli died, and then the ark was 20 years at Kirjathjearim before Saul got to be King, and Samuel died before Saul, say about two years, which would be only 96 years, which taken from 111, leaves 15 years, for some of the learned to put into a proper place, which if they would do would be very acceptable; also, will any one put the 40 years spoken of in Ezekiel iv. 6. into a proper place, and let me know where it is.

Then we have seen that from Adam until the death of Solomon, is	3164
From that time till the Captivity,	390
From that time to jubilee of jubilees,	2450

Makes the world to be about 6004 years old; but as odd months are not reckoned in any case, the above, although not strictly correct, is enough to tell us that we are living at Saturday evening, and about to enter into that Sabbath of rest, that remains for the people of God.

Glory to God on high, let heaven and earth reply,
Praise ye his name.
His love and grace adore, who all our sorrows bore,
Worthy the Lamb.

Cobourg, C. W.

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. IX.

BY R. W. WELLS.

The Protestant popular churches are by far the greatest stumbling blocks in the world. See the millions who are shut up in impenetrable darkness by their influence! They would listen to the truth, and "search the Scriptures to see if these things be so," were it not for the churches,

so called. There is the world, that while those opposing sects nevertheless, seek the congruous teachings, lieve them all, than to icule and censure of who will neither enter selves, nor suffer the

Professed lover of evil way, are you a Have you, too, become ly charm, as to be from its giant power withdrawing yourself walk together, except can a lover of truth about one-seventh of ministrations of error mist of false doctrine ing nectar prepared held out to the world "mother of harlots" nay, worse. It is inducing others, by on false teachings, doctrine; for to do corrupt, apostate. deny and oppose a est unequivocal de But even if their would still be un scribed by their circle in which they must not st one that is "instru ven, is like unto a bringeth out of b But when we co teaching is neari that it is unprof such things, can time, because the light shine before good works, and rify the Father's word, he denies avail, if we shou and then turn ri ship at the shrin ous influence of not positively G us—it would be tion to fellowship and heretics; the whole lump in such a Catholic, you or if a Protesto olics; and if you could not nor Mahommed they are all quires you to be ye separate God who keep For what the truth" consist the truth they would w quirements, love to them estimate on th is everything cially the di Perhaps it Christians an if there are "come out stitutes a ch which saves that we are

fourth year of Solomon's world, when the king David died; and the 450 years "unclean," xlii: 20,) must be years of Solomon's world, the year of the world 21 years of age of Judah. We know trace the items as follows:

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Advocate.

REFERENCE TO THE POP-
-No. IX.

churches are by far the the world. See the impenetrable dark- they would listen to Scriptures to see if not for the churches,

so called. There is such a strange insatiation in the world, that while the world knows that all those opposing sects cannot have the truth, they, nevertheless, seek their doctrine from their incongruous teachings, and would rather try to believe them all, than to become subject to the ridicule and censure of these haughty Pharisees, who will neither enter into the way of truth themselves, nor suffer those who are entered to go in.

Professed lover of truth and hater of every evil way, are you a patron of this dreadful evil? Have you, too, become so enchanted by this deadly charm, as to be unable to extricate yourself from its giant power, and discountenance it, by withdrawing yourself from it? or "how can two walk together, except they be agreed?" How can a lover of truth content himself to waste about one-seventh of his time in attending on the ministrations of error, revelling in the damning mist of false doctrine, and sipping the intoxicating nectar prepared by heathen philosophers, and held out to the world in the "golden cup" of the "mother of harlots"? Wasting time, did I say? nay, worse. It is exerting an evil influence—inducing others, by your example, to attend upon false teachings, and consequently imbibe false doctrine; for to deny that the nominal church is corrupt, apostate, and heretical, in its faith, is to deny and oppose a formidable array of the plainest unequivocal declarations of God's inspiration. But even if their preaching were *all true*, it would still be unprofitable, for it is so circumscribed by their creeds that there is only a small circle in which they can move, beyond which they must not step, nor look; whereas, every one that is "instructed unto the kingdom of heaven, is like unto a man that is a householder, who bringeth out of his treasure things *new and old*." But when we consider the obvious fact, that their teaching is nearly all *untrue*, it is too little to say that it is unprofitable. And he who patronizes such things, cannot be said to be *redeeming the time, because the days are evil*,—nor letting his light shine before the world, that men, seeing his good works, and following his example, may glorify the Father. If he *does* confess the truth in word, he denies it by his practice. What will it avail, if we shout vociferously the praises of Truth, and then turn right around and bow down and worship at the shrine of Error? Besides the deleterious influence of such an example—even if God did not positively forbid it, and require its opposite of us—it would be extremely hazardous to our salvation to fellowship the multitudes of false teachers and heretics; for if "a little leaven leaveneth the whole lump," what will become of a *little lump* in such a *mass of leaven*? If you were a Catholic, you would not fellowship Protestants; or if a Protestant, you would not fellowship Catholics; and if a faithful, obedient child of God, you could not fellowship either of them, nor Jews, nor Mahomedans, nor Pagans,—simply because they are all "unbelievers," and as such, God requires you to "come out from among them, and be ye separate,"—and they only are children of God who keep his commandments.

For what reason, then, should any who "know the truth" continue to fellowship those who "resist the truth"? I fondly hope it is not because they would willingly disrespect *one* of God's requirements, which he has made in goodness and love to them; nor because they place too low an estimate on the value of truth over error—truth is everything, and error is nothing,—that is precisely the difference between them.

Perhaps it may be said, "There are some good Christians among the popular churches." Well, if there are, they, too, ought to obey God and "come out from among them." But what constitutes a child of God? It is possessing that which saves men, of course; and I have shown that we are "saved by faith," or "belief of the

truth." Men may be as "fair to look upon as whited sepulchres," and "make clean the outside of the platter," and "make long prayers." All this was true of the Jews, at the time our Savior was on earth, in the flesh—and even more; for Paul says (Rom. x. 2): I bear them record, that they have a zeal of God—but not according to knowledge. And notwithstanding all this, Jesus warned his disciples to "beware of the leaven of the Pharisees," and of their "doctrine;" and "except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of God." And Paul says, "Because of *unbelief* they were cut off, and ye stand by faith." Let faith be the test, then, and try men by the word of God—which is the faith, without any "private interpretation," or any other. God ought to be supposed to be his own interpreter, and to mean all he says, and say all he means; if not, who has he appointed to perfect his revelation? Their works may be good so far as we can see, and all their external appearance "fair to look upon," as we have seen of the Jews, and yet it holds good that "he that believeth not shall be damned"—as John saw (Rev. xxi. 8): "The fearful and unbelieving . . . shall have their part in the lake which burneth with fire and brimstone; which is the second death. Let us not be "fearful," then, to break away from the shackles of sectarianism, and every other restraint, and "believe God," and fearlessly obey him in all things, and not be influenced by any appearance or pretence of men; for this is right and safe. We may please men by good appearances and fair speeches, but "without faith it is impossible to please God." Heb. xi. 6.

The foregoing considerations make the old sectarian stereotyped plea, that "all cannot understand alike; therefore they are excusable for not believing alike"—false, or God unjust. I will not insult my heavenly Father by laboring to vindicate his justice against this insulting plea, as though there might be a doubt as to which is true. There is a flat contradiction to this notion, which fell from the lips of him who spoke from actual knowledge, and spoke nothing but truth: Jesus said, If ye continue in my word, then are ye my disciples indeed, and ye shall know the truth, and the truth shall make you free.—John. viii. 31. This is more convincing than any conclusion drawn from my own reasoning, or than all the metaphysical deductions of all the uninspired men that ever lived. "Thy word is perfect," says the Psalmist, and it is not for us to say that it is imperfect in its simplicity. God asserts doctrine and requires us to believe it; and all we have to do is to read doctrine in the Bible and believe it, "even as the Lord has said." And God makes it our duty to "have no fellowship" with any who do not; no matter what their pretensions are.—Imperfect translation is no excuse; for there is no doctrine revealed in the Bible, that is not so plainly asserted, that no imperfection in translation covers it up. By comparing Scripture with Scripture (not popular opinion), its doctrine, in all its parts, shines out with all the glory of the sun, and all the harmony of the spheres.

Elmira, N. Y.

For the Harbinger and Advocate.

B. B. BRIGHAM TO L. D. MANSFIELD.

DEAR BRO. MANSFIELD:—Not from love of controversy, but from a desire that we may have our lamps trimmed, lights burning, and be found doing the revealed will of our Lord when he comes, would I beg permission to speak again in his cause.

So limited are we in this crowded sheet, we cannot all have room to write so as to be understood; hence so frequent misapprehensions.

While I reject the practice of receiving members by vote and admitting such only to gospel ordi-

nances as how to men-made creeds, as unscriptural and conflicting with the order of Christ and the prosperity of his people. Still I am far from believing that we are left in the dark on this important subject.

The language of the Bible touching immersion and the Lord's supper is neither figurative or prophetic, but simple and plain, and seems to preclude the possibility of more than one mind in the matter, unless it is formed from some other source, rather than inspiration. In the Harbinger for March 17, you consider me responsible for quoting 1 John ii. 4; but by reading verse 3d to the 8th, you will acknowledge the quotation appropriate, provided immersion is a command—which question I think is settled in your articles, and to be obeyed too, "first in order prior to the Lord's supper." So plain and positive is Scripture on this point, it seems superfluous that I write unto you. Matt. xxviii. 19, 20—"Go ye, therefore, teach all nations, immersing them in the name of the Father, Son and Holy Spirit, teaching them to observe all things whatsoever I have commanded." Mark xvi. 15, 16—"Preach the gospel to every creature; he that believes and is immersed shall be saved. Acts ii. 38—"Repent and be immersed every one of you, into the name of Jesus Christ, for the remission of your sins. Acts x. 48—"And he commanded them to be immersed. Acts xxii. 16—"Why tarriest thou? arise and be immersed, and wash away thy sins. For proof that immersion preceded the Lord's supper, see the following:

"All the land of Judea and they of Jerusalem were immersed of John in the river Jordan."—Mark i. 5. Also Jesus made and immersed more disciples than John. In addition to this mighty host, there were more than three thousand individuals mentioned, who were all, without one single exception, immersed before partaking of the Lord's supper. This you will not deny. Neither can you, or any other person, find an instance on the sacred pages, of one ever approaching the Lord's table prior to immersion. Nor will any one, in this case, say that we ought to prove a negative. That ground has, in the Harbinger, been thoroughly examined, found untenable, and, I think, unanimously condemned.

Thus we see the adherence to the commands the apostles received from the Son of God, and through them handed to us, and also the united example of all without exception of those who obeyed said commands, would lead us to one Lord (or law-giver), one faith, one immersion, one Lord's table, and one way to get there.

On the other hand, we see that communion at the Lord's table before immersion, corrupts the uniformity of the worship of the Saints, deranges the order of the "Son over his own house," and makes void a command recognized in the great commission, and the first duty Jesus requires of a believer.

Your arguments for communion previous to immersion are that "change from sin to holiness is *internal*, not *external*, and constitutes one *disciple* of Jesus." I reply, that is scholastic theology; but you never so learned of Christ, nor from those he authorized to teach. Such abstract notions, and far-fetched inferences, have been the source of about all the schisms that have ever distracted the church of God. How can one take up his cross and follow Christ "*internally*," and not "*externally*?" Without obeying said command, Christ says he CANNOT be his disciple. A disciple not justified would be an anomaly. James was a scholar under Jesus more than three years, and his master told him that by *works* a man is justified, and *not* by faith alone, James ii: 24. "Justified by faith alone," is in the Methodist creed, and they call it "a wholesome doctrine, and very full of comfort." At the present day they seem to conform to their creed.

You say again, "Submission of the heart to God in conversion, implies a hearty obedience of *ALL his commands*,"—with the subsequent obligation to obey this *outward rite*. By this I understand you to believe that God takes the will for the deed, and consequently we may, and extend the same fellowship to one who has an obedient heart that we do to the outwardly obedient. To which I reply, if God did justify Abraham before he offered Isaac, and because Abraham had an obedient heart and would do it, he has not taught us to do so, for the very reason that we know them no farther than by external obedience. We are to show our faith and love too by our works, James ii: 18. Our lamp gives light on no other path. But "was not Abraham justified by work when he had offered Isaac upon the altar?" Not before external obedience. But I must back out of this philosophy after the tradition of men, and not after Christ.

Again, although you think immersion should precede communion generally, still if one who had been sprinkled, was satisfied through erroneous education that he had been baptised, (immersed) you could commune with him.

Those who are so ignorant as to suppose sprinkling is immersion, or rantism is baptism, are the very people God calls us to teach and lead in a way they know not. You know, my dear brother, how easy it would be to tell such, when they come to the Lord's table, that you would with pleasure lead them into the ordinances, as delivered to the primitive saints, and suspend communion until after going to the water. Did Paul go into Judaism with the Galatians, who were under the influence of "erroneous education?" No. When their deviation from truth was so small a matter as the observance of the ritual law, he says of their teachers, "let them be accursed."

You say, "my quotation from 2 Thess. is not to the point; but that the apostle is speaking of those who neglected their business—would not work," &c. In this case you must have given an exposition without looking at the passage. No reader of the Harbinger can suppose that you so understand the apostle from that verse. So then because the Man of Sin was coming with all deceivableness they must stand fast in their (secular) business and perform more manual labor!

The Man of Sin (or Popery) sits in the temple (Church) of God—shows that he is God, (and should be revered and obeyed as head of the church)—exalts himself above God—he changes laws that God has made,—he has prohibited the use of wine with the laity at communion—has changed immersion to sprinkling. Therefore, brethren, stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

But you think I "lose sight of the principle that men are responsible for the light which they have," and say I "hold every one responsible for the attainment of full light at once on immersion."—And has he not got God's lamp which gives full light at once? You forget where we are. At the age of twenty-one I was called out of darkness into God's marvellous light. I had "full light at once" on baptism, though previous to my immersion I never had seen the ordinance administered or heard a syllable preached on the subject.

Light has come into the world: its radiant beams are pouring down upon us in no less brilliancy than the meridian sun; the law and testimony affords but one reason why they do not see at once: that is, Acts 28: 27, "Their eyes have they closed lest they should see." If they speak not according to this word, it is because there is no light in them.

Yours, in the cause of truth.

B. B. BRIGHAM.

North Plains, Michigan, April 30, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, June 9, 1849.

Speaking the truth, in love.—PAUL.

TO THE SCATTERED FLOCK.

BELIEVED IN THE LORD:—We have a word of exhortation more for you. Separated, as you are, from each other, and surrounded with those of an opposite faith, you are very liable to yield to circumstances, and fall from your steadfastness in the true faith. You have no faithful minister to counsel, comfort and warn you—no kindred spirits to associate with in prayer and conference meetings, to exhort you to duty and cheer your spirits with their joyful countenances and heavenly songs.—You should, therefore, be found often communing with your precious Bible, and in humble and fervent prayer to your God. If you neglect these important duties, you will most surely fall; but if you faithfully observe them, you will be enabled to stand fast in the faith, and to endure unto the end. Do not, for a moment, become indifferent to these things.

Another means of help you need, is, the Harbinger and Advocate. We intend that its pages shall be filled with such pure, doctrinal subjects; such cheering epistles; such miscellaneous matter, and important news of the day, as to make it not only a welcome weekly messenger to your dwelling, but a source of strength and comfort to you, under your trying circumstances. We exhort you, therefore, to continue to read the Harbinger, if it is now sent to you; but if not, order it sent without delay. And as you may receive it, examine its contents with care—comparing the same with your Bible; and we feel a strong assurance in saying that you will be amply compensated for your labor. We have heard it remarked, that the Harbinger served as a kind of weekly meeting of all the scattered flock; for, in it, one brother gives a doctrine—another, a word of exhortation—another, a psalm—another, the word of warning—another, of promise—so that the wants of all are met; all who will read, may be instructed, strengthened and comforted. We say, therefore, read the Harbinger and Advocate, and such other Advent publications as you can obtain—and when you have read them, hand them to your neighbors, and request them also to read them, that they, too, may, if they will, share in the blessings of the truth, and you be strengthened and justified in the act.

Another very important duty we would press upon your consideration is, the assembling of yourselves together, as often as you consistently can, in cases where "two or three" reside sufficiently near each other for this purpose. We fear this duty is too often neglected by many. Christ has expressly remembered such cases, when he promises to be in the midst of "two or three" who should meet in his name. He has ever been faithful in the fulfillment of this precious promise to his little flock, and he will not be slack concerning it in these last days of perils. Confide in him, in this case, and you will find that he will not disappoint your most sanguine hopes.

We recommend where there are, in one place, as many as two or three believers in the near advent of Christ, that they meet, at least, as often as once a week, for the purpose of reading their Bibles together—to pray with and for each other, and to impart the word of exhortation and comfort to one another, that they faint not by the way. Some little compa-

nies of the dear saints have long followed this course in preference to going to sectarian meetings, and have been greatly blessed in so doing. We hope others will imitate their worthy example, for it is well pleasing with God.

Finally, keep yourselves in the love of God, looking for his mercy unto eternal life, and when the chief Shepherd shall appear, he will give you a crown of glory. Be steadfast in the faith, and do the commandments a little while longer, and your long absent Lord will come, and call you from labor and suffering, to your eternal and glorious reward, in his everlasting kingdom. O take heed unto yourselves, lest you come short of that rest which will soon be given to all the saints.

THAT LARGE BRICK HOUSE.

A good brother has kindly informed us that a report is being mischievously and industriously circulated, in certain places that we have "built a large brick house from the profits of your [our] paper;" and that the "impression is that the cause in *Western New York* suffers, to a great extent, for the want of those profits."

A knowledge of the facts in the case, we trust, will set this matter at rest, in the minds of all understanding good persons.

Near two years since, by the advice of understanding brethren, we concluded it would be good economy to build a house, which we very much needed. A brother would let us have a lot, on a long credit, without any cash down. An obligation of five hundred dollars, on which we had formerly placed no dependence, we found could be realized in case we built. With these means, with the funds we had on hand, and by loaning two hundred dollars, we were enabled to build. Our builder told us that there would be but little if any difference in the expense between brick and wood; we therefore chose brick. We have always had much company—have kept a kind of pilgrim's tavern, and for their and our comfort, we built, not a large, but, a medium sized house. We have paid, in the whole, \$1,678.

We will now show that this \$1,678, have not been obtained from the "profits" of our paper; for when we commenced its publication, we had, we think, over \$700,00 in cash; we will, however, call it,

A demand against the Christian General Book Association,	166 66
A note of	340 00
The doubtful obligation, since paid,	500 00
Out of more than two thousand dollars	
Palladium accounts, we estimate five hundred dollars, that we have collected,	500 00
Making the sum of	\$2,206 66
Take from this sum	1,678 00
and it leaves	\$528 66

According to this estimate, which we think cannot be far from correct, we have expended in the advent cause, exclusive of all donations and profits of our paper, over five hundred dollars. We have done but little—would that it had been in our power to have done more. What we now have, even our house, is on the altar, ready to be sacrificed to the cause of our Lord, should duty ever demand it at our hand; and we hope others (some of whom unknowingly complain at what we have done), possess the same love for the cause. We have given when duty seemed to demand, and according to our ability; but we have not sounded a trumpet to inform the world of our own acts of benevolence. The giver, the receiver, and the Recarder has known about it, and with this we should be content.

We know that the cause in "Western New

York" suffers, but no more land; and the cry about "Western New York," count, has been raised, and repeated by those who are sorry that they engage in such a work, showed their mistake, magnanimity to make do so do no more.

We do not speak on account, for we feel a comforted to do right in the little what men say about the precious cause of mistaken ones are bringing what we have done.

"Western New York" what we have done is plain. And such men Pinney, J. C. Bywater, learning the facts in the we have done. A recent letter some time since matter now. He says

"I have seen old pulled down, make a dry mortar; but I find new brick buildings, less Adventists build the think of the old complacentsists liberally gave away there was great fault they take care of what their families, the same spirit and motive, fine puts me in mind of the The fox became dissatisfied man, because he could mouth."

TENT MEETING.

Through the blessing wife was so far rested few of the last days render thanks to Him

We took a seat in morning, and in a Sennett, a distance thence we were kind the place of the meeting We found Brn. J. and J. Wendell, tent was pitched in cross, at whose host the friends from abroad. The Lord row in his everlasting life

In consequence of the remote situation ly settled village, being near, and the by community in geception of those attended. The slum deeply settled beyond the power of fear, but the loud God will wake up ty. In the winter place, by the Christ ject of the Lord's and their minister And the result was munity was arrested seats as seekers stay was short, and

York" suffers, but no more than it does in New England; and the cry about the cause suffering in "Western New York," just at this time, on our account, has been raised by designing men, we fear, and repeated by those uninformed in the matter.—We are sorry that they have stooped so low as to engage in such a work, and hope now that they are showed their mistake, they will have the Christian magnanimity to make an honorable correction, and do so do no more.

We do not speak on this matter on our own account, for we feel a consciousness of having endeavored to do right in the case, and therefore care but little what men say about it; but we speak to clear the precious cause of Christ from reproach, which mistaken ones are bringing upon it, by misrepresenting what we have done.

"Western New York," where we live and where what we have done is well known, does not complain. And such men as D. I. Robinson, E. R. Pinney, J. C. Bywater, J. Wilson, and others, when learning the facts in the case, have justified what we have done. A remark from Bro. Wilson, in a letter some time since received, must suffice on this matter now. He says:

"I have seen old brick buildings, when being pulled down, make a great smoke, because of the old dry mortar; but I find smoke can be raised out of new brick buildings, laid up in wet mortar, if houseless Adventists build them! Such things make me think of the old complainer's hymn.—When Adventists liberally gave away their property to the needy, there was great fault found with them; but now, if they take care of what they have got, to provide for their families, the same persons can, from the same spirit and motive, find fault with them. Again, it puts me in mind of the fable of the man and the fox. The fox became dissatisfied about living with the man, because he could blow hot and cold out of one mouth."

TENT MEETING AT CATO.

Through the blessing of God, the health of my wife was so far restored as to permit me to attend a few of the last days of this meeting—for which we render thanks to Him in whom we live.

We took a seat in the cars at 1 A. M., Thursday morning, and in a few hours were safely landed at Sennett, a distance of about eighty miles. From thence we were kindly conveyed by Bro. Bullen to the place of the meeting, about fifteen miles.

We found Brn. J. C. Bywater, G. W. Burnham and J. Wendell, ministers, on the ground. The tent was pitched in a pleasant field of Bro. L. Carn-cross, at whose hospitable dwelling we and many of the friends from abroad were bountifully entertained. The Lord reward this kind family with a part in his everlasting kingdom.

In consequence of the inclemency of the weather, the remote situation of the meeting from any thickly settled village, but few believers in the advent living near, and the great indifference to the subject by community in general, the meetings, with the exception of those on Sundays, were very thinly attended. The slumbers of death seemed to be so deeply settled down upon the people, as to be beyond the power of truth to break. Nothing, we fear, but the loud and terrible blast of the trumpet of God will wake up this once enlightened community. In the winter of '43 we were called to this place, by the Christian church, to speak on the subject of the Lord's near coming. The whole church and their minister joined with us in the good work. And the result was, the attention of the entire community was arrested, and hundreds took the anxious seats as seekers of the great salvation. But our stay was short, and soon after we left, a counter-in-

fluence was thrown over the minister, who turned against us and the truth, and, as a matter of course, the good work was checked in its further progress, and a settled prejudice created against the glorious doctrines of the second advent. Oh, how fearful will be the doom of such ministers and people in the day of judgment!

There were some few who attended our tent meeting, who apparently were candid inquirers after truth—one a minister, and we ardently pray that they may have moral courage sufficient to enable them to embrace and walk in the light they have received.

Our brethren in the ministry were fully consecrated to the work, and appeared willing and ready to do all in their power for the salvation of perishing mortals. But their deprivations are great, and their means for doing good, limited. They need funds to sustain them and their families in this enterprise. It seems to be the most effectual way to gain access to the people. And in behalf of this enterprise, we call upon those who have the means, to lend a helping hand. Money is needed to assist in its commencement. Therefore, let those who can, forward immediately to this office, or hand to Bro. Bywater the offering they have to make unto the Lord, in this case, and remember that the Lord loves the bountiful and cheerful giver.

We found the scattered saints, who gathered at this meeting, strong in the precious faith and joyful in the blessed hope of the near coming of the Lord. And well they might be so; for the present shaking of the European nations, together with past evidences, infallibly prove that the day of redemption of God's people is near; they should therefore be joyful!

In reference to tent meetings in other places, we would recommend that requests for them be sent in as soon as convenient, that the brethren with the tent may know how to make their arrangements.—Do not be afraid of the trouble and expense of the meeting. You should be willing to sacrifice even your lives for the salvation of souls. Where there is but one wealthy brother, or two or three in common circumstances, a meeting can be sustained. Brethren will come in from abroad and bear a part of the pecuniary burden. But if they should not, let the one or more in the place have the pleasure of meeting the expense. Suppose you should give ten, twenty, thirty, or fifty dollars once a year, for the purpose of trying to save your perishing friends and neighbors, it would be but a small sacrifice, which would not impoverish you here, but would add to your riches in the world to come, and might be the means of saving some from eternal ruin.

May there be a waking up to this important matter worthy of the good cause in which we are engaged. We have but a short time longer to labor—soon the Master will come; therefore what we do must be done quickly.

Sabbath afternoon, the last day of the meeting, we were kindly conveyed by Bro. L. D. Page, to Sennett, where, in the evening, we addressed apparently a deeply interested audience. May the good seed sown bring forth much fruit.

For a long time past we have been crowded with original matter—but now we have but little on hand. We hope our correspondents will not let us want, in this respect, at this time.

"The Western Episcopalian," for May 23d, containing Edward Winthrop's eighth number on the "Second Coming and Kingdom of our Lord," has not been received. We should be very much obliged to receive it.

Foreign News.

FRANCE.

PROTEST AGAINST RUSSIA.

On Saturday, in reply to an attack by M. Flocon, it was stated that as soon as the Government heard that the Russians were to interfere in Germany, they wrote at once to London, St. Petersburg, Berlin and Vienna. They considered it a circumstance which must be deplored. They would endeavor to annul it by diplomatic means; if they should fail the Government would then apply to the National Assembly for its advice and countenance.

ITALY.

INVASION OF THE AUSTRIANS.

The Austrians entered the Papal States on the North, and Marshal Winpaim threatens with fire and sword all those who resist him.

THE NEAPOLITANS DEFEATED.

In the South the Neapolitans were advancing for the same object, but the Romans met their vanguard at Albano and defeated them. The Neapolitans, consisting of a body of 20,000 troops, after a short conflict, threw away their arms and fled. The Romans had taken 50 prisoners and two pieces of artillery with which they entered Rome on the evening of the 5th inst.

ARRIVAL OF THE SPANIARDS.

A private dispatch from Rome, 18th inst., announces the landing of the Spaniards at Fin Min-sino.

TROOPS AMONG THE MOUNTAINS.

On the previous day a Roman division commanded by Rocelli and Mezzacapo, is said to have entered the Abruzzi, and Garibaldi is believed to have arrived at another point of the frontier, ready to support the movement. The Neapolitans are fortifying Valletti.

PIUS IX.

Pius IX, on hearing of the resistance of the Romans, is said to have declared that he would not return to Rome at such a price, and to have sent a message in consequence to the King of Naples and to General Oudinot to induce them to retire.

ROMAN BRAVERY.

In the meantime Oudinot had been reinforced by many thousand troops. He has probably now a well appointed army of 20,000 under his command; but the enthusiasm of the Romans is raised to the highest pitch, and if a single-handed or combined attempt to bombard and take Rome by storm could be made, the defence of the city, by means of barricades and by the courage of the people, will be so well maintained that the Austrians are by no means certain of success.

THE POPE LOST TO ROME.

All accounts concur that it will be impossible to restore the temporal power of the Papacy in any form. We have before us most frightful details of Priests being dragged forth from their hiding-places by the populace, and put to death—their bodies having been hacked into the smallest pieces, and then cast into the Tiber.

The combined powers of Europe will scarcely be able even to set up his Holiness again on the throne of the Vatican. The tide of feeling has overflowed him, and the Romans seem now bent on excluding Sacerdotal and Political authority for ever.

ODINOT HOPES TO ENTER ROME.

Intelligence by telegraph from Gen. Oudinot to the 15th, at which time there was a strong probability that the French troops would be permitted to enter Rome without opposition. In the general dispatch he says: "Serious propositions

followed this course in meetings, and doing. We hope, for example, for it is

love of God, look-life, and when the will give you a the faith, and do longer, and your call you from labor glorious reward, to take heed unto that rest which

HOUSE.

ruined us that a re-industriously circu- have "built a large our [our] paper;" the cause in West- at extent, for the

the case, we trust, minds of all un-

advice of under- it would be good we very much have a lot, on a

An obligation we had formerly could be realized in with the funds two hundred dol- Our builder told us difference in the we therefore chose company—have and for their and our a medium sized hole, \$1,678.

\$1,678, have not of our paper; for ation, we had, we will, however, call \$700 00

Gene- 166 66 340 00 500 00 dollars five hun- ed, - 500 00

- \$2,206 66 1,678 00 \$528 66

which we think can- expended in the ad- nations and profits dollars. We have been in our power now have, even our sacrificed to the demand it at our of whom unknow- done), possess the ve given when du- ing to our ability; apet to inform the nce. The giver, as known about it,

"Western New

of submission are made to me—already the anchor of hope to the Romans.”

The 900 French prisoners at Rome were accompanied to Palo with all possible demonstrations of joy.

SICILY.

REVOLUTION AT PALERMO.

A fresh attempt was being made at Palermo to get up an armed resistance against the Neapolitans, but it appears of doubtful issue.

NORTHERN ITALY.

DISTURBANCES IN TUSCANY AND MODENA.

Tuscany and Modena are more or less disturbed by these hostile proceedings. At Leghorn and Florence all is fighting and confusion. The Tuscan troops have been supported by the Austrians, who entered Modena on the 11th inst.

THE AUSTRIANS BESIEGE BOLOGNA.

The Austrians had not entered Bologna at the date of the last accounts, but they had possession of some of the gates, and the surrender was hourly expected.

THE VENETIANS VICTORIOUS.

The Austrians were repulsed on the 8th inst. in an assault, and the Venetian account states that they made a rally and took 800 prisoners, which needs confirmation.

RUSSIA.

THE ARMY FOR HUNGARY.

The Emperor reached St. Petersburg from Moscow on the 15th inst. There had marched already into Galicia *en route* for Hungary to the assistance of the Austrians 120,000 Russians with 350 cannon and 27,000 cavalry.

HUNGARY.

Gen. Bem is well prepared to give the Russians a warm reception on the Transylvania frontier, and there must be very warm work before it is over.

GERMANY.

RIOTS AND TUMULTS.

The Grand Duke of Baden has been obliged to fly from his capital, while in Elberfeld, Düsseldorf, Hagen, Iserlohn, and in all the market towns in Rhenish Prussia, the insurgents have erected barricades, and make the Constitution a pretence for tumult.

STILL LATER.

FRANCE.—Elections continue to engross public attention, and there is now no doubt but that the ultra Democrats have been most successful.

The President on being apprised of the result of the elections in Paris, sent a telegraph despatch to Marshal Bergeand to return to Paris as soon as possible.

Some say the object is to form a ministry, others say disturbances are expected.

Serious disturbances have taken place at Lyons.

GERMANY.

The Republican General at Baden has issued his address to the people, and by this time Froberg is probably in flames.

AUSTRIA AND HUNGARY.

Roab has been taken by the Imperialists.

The Hungarians retreated as the former advanced, indeed it appears that the Hungarian troops are putting back on all sides.

PRUSSIA.

The whole of Brandenburg is in insurrection. Barricades have been erected in the streets, and all the male population are in arms.

ITALY.

The overtures of peace on the part of Rome to the French have proved groundless, for so far the Neapolitans have been obliged to abandon several

positions, and the Spaniards have fled without firing a shot.

The conduct of the Austrians in Leghorn after entering the city is said to have been most atrocious, murdering every one without trial.

SICILY.

Accounts from Sicily confirm the formation of a Provisional Government, and preparations to resist the authority of the King of Naples.

AND STILL LATER.

The Europa arrived at Boston June 6th.

Political affairs on the continent exhibit no improvement. The danger and probability of an European war appear to be more imminent than at any time during the last year.

FRANCE.

The recent elections in France has resulted in the success of the Socialists to a far greater extent than we had anticipated.

Nothing has been arranged in regard to change of Ministry in the Assembly.

The affairs of Rome and Hungary being under consideration, a debate arose which is described as the most exciting and violent that has ever been witnessed.

Propositions for an immediate declaration of war against Austria and Russia was urged by several speakers, which was modified by the adoption of a resolution proposed by Gen. Cavaignac, recommending Government to adopt energetic measures to protect the internal and external interests of the Republic.

This resolution, though violently opposed by the ministry, was carried by a vote of 436 to 184. HIGHLY IMPORTANT FROM HUNGARY.

A letter to Mr. Rothschild from Frankfurt, dated May 17, says that the Hungarians have totally defeated the Russians, and forced them to fall back upon Cracow.

The revolution will thus be transferred to Poland.

A proclamation from Koshuth says that a battle took place in the defiles of Rotdenterun and that 36,000 Russians surrendered. The Austrians are fortifying Vienna.

Correspondence.

For the Harbinger and Advocate.

THE MILLENNIUM OF REV. 20.

BR. MARSH:—Previous to your note in the Harbinger and Advocate of May 19, I, for one, supposed that your former notes, touching (what you call) Br. Cook's strong points, did really confine all writings upon this subject to these points, and I judged that it was so understood generally; indeed, to my mind such is the only import of the note, therefore notwithstanding I have ardently desired to speak, inasmuch as I could regard those same points only as sheer assumption, I could not conscientiously allow them the weight of an argument even, hence I remained silent. But as your note opens your columns to others and allows them to speak as they may be dictated to speak, I propose to present this subject in a series of articles, in which I shall consider the points from which the true issue of this question must arise, according as I view the true and unvarying laws of Bible exegesis, and then I will submit it to the brethren.—I have regarded the course of Brs. Pinney and Cook in (what you call) this discussion, as most exceptionable, first, because they have both avoided the merits of the question, and have arbitrarily assumed their premises. They have misrepresented (unintentionally probably) the faith of their brethren, and then inveighed against them under the plausible pretext of sanctimonious horror in view of their errors, which, to say the

least, is unbecoming a controversialist. I will name two instances lest I should be thought censorious. The reader has observed that in all Bro. Cook's efforts in this subject he has labored to impress his readers with a fact they all admit, viz: that John, the beloved, is truthful in his testimony, as if the believers in the one thousand years past, or some of them at least, doubted the veracity of John, whereas it is the *infallibility* of Bro. Cook's opinion of John's testimony that we doubt, while we have no doubt of the veracity of John, and we know that when John's testimony is correctly interpreted, it will harmonize with the testimony of Christ, and since the interpretation of Bro. Cook and others sets John's testimony at odds with the Master's, we dare doubt it in the name of the gospel of Jesus Christ our teacher. Again, Bro. C. would impress his readers with awful fearfulness lest they take from this book, while they may believe the 1000 years are past, as if some one or more were periling their inheritance, for having done this in attempting the harmony of this book with the gospel; forgetting that the same judgment is pronounced against adding to this book, and not even intimating the possibility that placing the thousand years between the resurrections, might be adding a thousand years to this scenery, and if so, the judgments he fears for us, might fall on him. Such talk is not right, and professions of sanctimonious horror can never make them right. I could name many other facts of unkind insinuations, but as I trust they were not intended to injure any, I pass them for the present, and if called upon to do so, will point them out hereafter. And now, while I pursue my purpose, I shall not refer to Brn. Cook and Pinney when reference can be avoided, more than to any other brethren; I shall compare theories and not men, and I hope to do it justly and in the fear of God, knowing that I must shortly stand in judgment.

Beloved brethren, it would be my highest happiness to yield the point of difference between us, and to take my portion with you in harmony, provided the word of God would allow me to conceive your arguments even substantial probability; but I am thoroughly convinced that the theory of a thousand years between the resurrections is entirely unsupported by the word of God, and is therefore not only dangerous in itself, but pernicious, inasmuch as it necessarily tends to a variety of interpretations of certain portions of the word of God, and consequently becomes the soil out of which some of the most extravagantly fanciful theories have grown luxuriously, which divide and subdivide the church. It will be readily admitted by you all, that my position at this present time is no enviable one, since I am circumscribed in my efforts, and made to feel in various ways the importance of truth, particularly in pecuniary matters, being very poor in this world's goods; but feeling the utmost confidence that I suffer for the truth sake; I dare not be silent when I have an opportunity to speak; I beg therefore, that you will hear me patiently, read and compare in view of the fact, that truth alone can sanctify and save you at the appearing of Jesus Christ.

The theory of a thousand years between the resurrections, rests upon five distinct points as its foundation, which points are to the theory, what the five senses are to the man. There are indeed several more incidental, and comparatively unimportant items, but the five form the premises, and are as follows:

1st. It is inferred (for it has never been proved) that the dragon of this chapter is the real, literal devil.

2nd. It is inferred (for it has never been proved) that the angel that binds the dragon, is the Lord Jesus Christ.

3d. It is inferred (but never proved) that

the thrones of verse 1, and that THEY thrones to be, the saints of God.

4th. It is inferred from the expression, "they lived and had been dead," that the resurrection of the living and had been dead, expression in the original resurrection.

5th. It is inferred from the expression in verse 5, "to the wicked dead," that of a thousand years from the saints.

The brethren who on this subject assumed premises, as if they were, and upon these premises, and upon these premises, matter put beyond a loved brethren, please points from which theory, are first of prove. If they are red that they are, their conclusion. so with the greatest their premises, they premises are unsound of harmony with the they are unsupported without foundation. the God of the Bible assumed by the book usages of this book all the Bible. I ability which God against these infer show my brethren assured to be, but hints, by way of are really to and that in harmony succeed in showing the theory will all ference is dislocated and the theory can show them book, then I trust to allow this change teachings of Christ.

Each symbol distinctive in its introduced into the permanently settled therewith; allowed to hold the same agency, vocation, else, all next, I shall begin with and as his introduction, I shall be the conclusion reasonable law brethren, in the tion from God there be time, briefly as possible play more space Brother Pinney.

P. S. Dear friends, I state distinctly rection, particularly interpreted by firmly believe which I believe is the resurrection that there is inferred from

the thrones of verse 4, are the thrones of judgment, and that THEY that sat on them were or are to be, the saints of God.

4th. It is inferred (not proved) that the expression, "they lived and reigned," &c., teaches the resurrection of persons who had previously lived and had been dead, whereas there is not an expression in the original text that intimates a resurrection.

5th. It is inferred (not proved) that the expression in verse 5, "rest of the dead," refers to the wicked dead, who shall be raised at the end of a thousand years from the resurrection of the saints.

The brethren who have recently written upon this subject assumed all these points as their premises, as if they were undisputed and indisputable, and upon these premises they have reared their extravagant superstructure, and now suppose the matter put beyond a reasonable doubt. But, beloved brethren, please reflect, that these are the points from which the difference of faith arises, and which all defenders of the Millennial glory theory, are first of all, most solemnly bound to prove. If they are in fact, what they have inferred that they are, all would be obliged to endorse their conclusion. For one, I affirm I would do so with the greatest pleasure, for I judge that from their premises, they reason correctly; but if their premises are unsound, if their inferences are out of harmony with the general tenor of the book, they are unsupported, and the whole theory is left without foundation. Now I affirm in the fear of the God of the Bible, that the whole five points assumed by the brother, are unsupported by the usages of this book, and are without precedent in all the Bible. I shall, therefore, according to the ability which God giveth, direct my argument against these inferences, and expect not only to show my brethren that they are not what they are assured to be, but to give them some profitable hints, by way of directing the mind to what we are really to understand by those symbols, and that in harmony with the whole book. If I shall succeed in showing those inferences doubtful, then the theory will also then be doubtful. If one inference is dislodged, the chain will be broken, and the theory becomes improbable. But if I can show them all to be out of harmony with the book, then I trust that my brethren will consent to allow this chapter to be harmonized with the teachings of Christ.

Each symbol of this book, must be regarded as distinctive in its application, and when once introduced into the scenery, its import must be permanently settled from matter of fact connected therewith; and when once settled it must be allowed to hold the same features, and present the same agency, without change or material modification, else, all record would be useless. In my next, I shall consider the symbol of the dragon, beginning with his introduction into the scenery, and as his import shall prove to be in that introduction, I shall hail him throughout his history, be the conclusion what it may; and to this only reasonable law of exegesis, I bind you all, dear brethren, in the name of a common sense revelation from God, to follow man. I will then, if there be time, consider the remaining symbols as briefly as possible; and will endeavor not to employ more space than has been employed by Brother Pinney.

J. TURNER.

P. S. Dear Brethren, as I shall confine my articles to the points in question, it is important that I state distinctly my faith in regard to the resurrection, particularly as it has been repeatedly misinterpreted by both ministers and teachers. I firmly believe in two literal resurrections, both of which I believe are yet future; the first of which is the resurrection of all the saints. But I believe that there is not 1000 years between them, as is inferred from the 20th of Revelations, by my

brethren. I believe both will occur in what Jesus calls an hour, (see John, v: 28, 29,) and between them there will be only a *little moment* as declared by the Prophet Isaiah, chap. xxvi: 20, 21.—Also, I believe that the 1000 years of Rev. 20th, are in the past, and are as much a part of the history of past time, as the 1260 years are, and can prove the former by the same rule that all prove the latter; but, as such an effort cannot be made only from this book, I would direct the attention of the reader to my recent work on the close of this age. In that work of 72 pages, 59 of the whole number are devoted to the harmony of the testimony of the prophets, of Christ and the apostles, touching the close of this age. The work can be obtained by addressing George S. Sargent, Hartford, Conn., or A. B. Huntington, Rochester, N. York, also J. Turner, Poland, Me., and of the Editor of the Harbinger and Advocate, at 12½ cents the single copy. If there are those who are poor, and yet desire to read the work, if they will pay the postage of their order, and of the book forwarded, they shall have one.

J. TURNER.

FROM BRO. W. G. PROCTOR.

BRO. MARSH:—I am very thankful for the Harbinger, and take pleasure in reading the valuable truth it communicates, though I am not so partial as to conclude it has attained to perfection. I am heartily sorry a better understanding does not exist among brethren, who are looking daily for the judgment. That adjustment of difficulties in No. 19, looks like a small affair to me.—Brethren who are unwilling to have their teaching tried by the unerring rule, betray a disposition to lord it over God's heritage. If the path of the just is as a bright and shining light, that shines brighter and brighter unto the perfect day, I conclude that any of us may still know more than we know at present. It looks very reasonable to me that the attention of brethren should be directed, not only to the coming of the Lord, but to the time of his coming. But I cannot see why they should be crowning truths more than other truths of God on the subject of salvation.—I understand that the keeping of the commandments secures a right to the tree of life. This being the case, I think it as important to inquire what is to be done, as to inquire what is to be enjoyed. This will lead to the study of the Holy Scriptures, remembering, according to the apostle, that all Scripture by inspiration is profitable. But these are the times in which men are to be lovers of their own selves, and no marvel, if, in these days of delusion and wickedness, they would try to be heads with horns, having the *mastery*.

I am glad that your motto is the Bible, and the Bible alone. Any departure from it may induce corruption enough in us, before we are aware of it, to subject us to the danger threatened in 2 Thess. xi. 12. At all events, we cannot be too careful; for to have a hope that will amount to a certainty, we must have testimony, or God's word, to that effect. Our feelings or think-sos won't do. There are zealous and faithful ones in all countries, and of all religions, who may be lost; but Jesus says, in reference to his disciples, Sanctify them through thy truth—thy word is truth. We certainly cannot expect any other revelation than what we have. God never spake to me in addition to what is recorded, and said my sins were forgiven. How then am I to know it? If forgiveness was something done *in me*, I might feel it; but inasmuch as it is something done *for me*, I must depend on the word of the Lord, who proclaims my pardon. Has he any where promised it without conditions? I answer, No; but still there must be a work done *in me*. Well, I will believe the gospel. So far, I am right. Can this be done without an inward ope-

ration? Certainly not. Well, I will repent; does not this which is inward and outward (for it is godly-sorrow that works reformation) give evidence of the sincerity of my faith? It does. I will then be baptized—this is proclaimed as a condition of salvation and forgiveness. Am I not now in Christ? Does not God's word assure my pardon? And now, what? Why, believing (the word of the Lord) I rejoice!

I have a resurrection in figure. Of course it should be a new life, not the old one. Then I must live by God's rule; but still I have the vile body, and unless I keep it under, I may be a cast-away after all. Well, if I am overtaken in a fault, I want good brethren to restore me in the spirit of meekness; besides, I must confess to the Lord, and he has promised to forgive; and I will, in calling him my heavenly Father, pray Him to forgive me, his child, my trespasses, *as I forgive those who trespass against me*.

In pursuing a Scriptural course, I have the testimony that I please God. Surely this is safer than to be trusting in one's own feelings and views. For my part, I feel like shutting myself up from every thing on the subject of salvation but the Bible. I shall be glad to hear brethren preach, and to read their writings—but they must be brought to the Scriptures to test their truthfulness.

I find that the quarrel in the world among religionists, is not about what the Bible says, but what it don't say. If all would walk by the same rule, and speak the same thing, there would be no division. And here suffer a worm like me to advise: Let us be particular in expressing Bible doctrine in Bible language, and this will bring out the doctrine of the knowledge of the true God and of his Son Jesus Christ, as essential to eternal life. No shipwrecking on trinity here. We will likewise understand faith to be a change of heart or affections, through the word believed—and repentance to be a change of life, and baptism a change of state—that is, it brings us into Christ, and if his, we are Abraham's seed, &c.: then surely our state is changed. We will also understand that such as do not inherit eternal life will perish. We must indeed come to the belief that he who sits on the throne, will make all things new; consequently good, as in the beginning—and thus the restitution spoken of by all his holy prophets will take place. Amen. Blessed hope!

I could write much more, but this must suffice for the present. Farewell!

Believe me to be your brother in hope of eternal life, when Christ who is our life shall appear, which I believe will be soon.

WM. G. PROCTOR.

Rays Hill, Pa., May 17th, 1849.

Obituary.

"Them which sleep in Jesus will God bring with him."

FELL ASLEEP in Jesus, Friday, May 18th, 1849, Bro. WM. G. MORSE, of this place, in sure and glorious Hope of a part with Christ in the first Resurrection.

His illness was short and very painful. He fell a prey to that direful scourge of earth, the *Small Pox*,—but he died, as he had long lived, a faithful, devoted servant of Christ; and soon his deceased and corrupted form will arise in all the perfection, beauty and incorruption of immortality.

Bro. Morse had been a very consistent and faithful Christian for more than eight years. He early embraced the glorious doctrine of the speedy coming of our blessed Lord, and cherished it to his latest breath, as his sheet anchor of Hope. His death is a heavy blow to a dear companion, who is also living in expectation of a speedy

change to immortality. She mourns, but not without hope. She weeps now, but expects soon to rejoice with her husband where weeping come no more. A beloved child has also sustained an irreparable loss;—but may the God of the widow and the fatherless, sustain them in their great affliction.

The church also mourns deeply,—his loss to us is deeply felt. We were but few at most, and Bro. Morse was one of the pillars. May we all be as ready to fall by the hand of the enemy as was Bro. M., should it be our lot; and we may be sure of a victory such as he will obtain, when the earth shall yield up the dead saints which are in it.

Awaiting Redemption,
RANDOLPH E. LADD.

Will the Herald please copy.

Springfield, Mass., May 25, 1849.

DIED, suddenly, in West Troy, N. Y., April 19th, 1849, RUSSELL D. POTTER, aged 31 years. Bro. POTTER was formerly an efficient member of the Presbyterian church; but when he saw the evidence of the speedy coming of CHRIST, he conferred not with flesh and blood, but publicly avowed his faith, and maintained it in a faithful and judicious manner till the day of his death.—He was not only active in the cause, but liberal in his contributions for its support. It was a matter of duty with him to support the Advent cause in its purity, having for its object the preparation of men for the coming of CHRIST. He lived an example of piety; and though he hoped to see his SAVIOR come in his glory, yet he died calmly, in the full faith of seeing him at the resurrection of the just. He has left a wife and three children to mourn his departure; but their loss is his gain. The brethren in his vicinity have also lost a valuable help. May God raise up others to fill his place. His funeral service was attended in the Presbyterian chapel, which was attended by a large concourse of people. Bro. M. BACHELDER gave an excellent sermon on the occasion.—*Heald.*

DROWNED, in Blandford, the 28th ult., HIRAM, youngest son of Bro. K. Hastings, aged 5 years and 10 months. He was returning home from a saw-mill, where his brother was at work, and was found soon after, about a quarter of a mile from the bridge which crosses the pond, but too late to save him. He was an interesting little boy, of mild temper, and kind. Bro. Ludington, of Cabotville, Mass., attended the funeral, and preached from Paul's Epistle to the Romans, vi: 23.

C. E. J.

Appointments, &c.

If the Lord will, I will preach at the following places, viz:

Auburn—Sunday, June 10.
Seneca Falls—Wednesday eve., June 14.
Victor—Sunday eve., June 17.
Slab City—evenings, June 19, 20, 21.
Spring Water Valley—Sunday, June 24, as brethren may appoint.
Batavia—Sunday, July 1. J. WENDELL.

A Tent Meeting will be held in Montague, Mass., near the village, June 22d, at 10 o'clock A. M., and continue as long as shall be thought best. Brethren are invited, in the name of the Lord, to come and bring their tents and board.

R. V. LYON.

Bro. EDWIN BURNHAM will hold a conference, at Three Rivers, Mass., commencing Friday, June 22d, and continue over the Sabbath.

W. G. RUGGLES.

Bro. P. A. SMITH will fill Bro. J. C. Bywater's appointment, at Victor, the third Sabbath in June. He will also meet the brethren at Batavia, July 8th.

Camp Meeting.

Providence permitting, there will be a camp meeting held on the land of Richard Church, in the town of Becket, Mass., $3\frac{1}{2}$ miles from Becket Depot, 12 miles from Pittsfield, $8\frac{1}{2}$ miles from Lenox, 9 miles from Lee,—to commence June 12th, and continue over the Sabbath. We hope that the brethren will bring their tents and board with them. Let there be a general gathering of the saints from different parts.

N. B. There will be a conveyance from the Depot to the ground; and board will be furnished on the ground for those that cannot accommodate themselves. The ground will be free of expense.

RICHARD CHURCH,
WILSON DWY,
JAMES M. CHAFFE,
EPHRAIM WALKER, } Com.

Bro. H. H. Gross gives notice that he will fulfil the following appointments:

New York*—June 11th to 25th.
Newark—Sunday, June 17th.
Brooklyn—Sunday, June 24th.
Albany*—Tuesday, June 26th.
Troy—Thursday June 28th.
Middletown—June 29th to July 1st.
Ballston Spa*—July 3d to 6th.
Saratoga Springs*—July 8th (and in vicinity, as Bro. White may dictate) to 12th.
Jamesville—July 13th to 15th; and vicinity, as Bro. Barber may appoint, July 17th to 19th.
Rock City—July 20 to 23.
Mayfield* (Cranberry Creek), Fulton Co.—July 23d to 29th.

Eld. Wm. Ingmire will be with me from July 4th to 22d; also, Eld. I. R. Gates will be with me July 4th to 29th; and Bro. Gates also appoints to preach in West Troy July 1st, and Albany July 8th.

H. H. G.

Appointments farther west in due season.
(* Post Office Address.)

MEETING AT TYRONE, MICH.—Bro. E. Miller, Jr., proposing to pass through Central Michigan in June, to visit the brethren in those parts, I appoint a meeting to be held at Tyrone, Livingston Co., to commence on Thursday, the 14th of June, at 5 o'clock, P. M., and continue over Lord's Day, at which we hope to see a general collection of brethren in that region.

MERRITT CORNELL.

Business Notices.

To Correspondents.

John Sawyer—Our mistake, which we regret, as we cannot supply all the back numbers, from the time you commenced. We send from 282 and credited for five copies from that time. Acknowledgment in No. 20.

H. D. Goodenough—Yes, in the middle of April; and credited on book to H. D. G., but by mistake, acknowledged to D. G.

E. Miller, Jr.—Do they want the amount in those already published, or in others?

J. P. Cowles—It was received.

H. Heyes—Please send us one, and then we will speak of it, and let you know what we will do.

TO AID IN PUBLISHING PAMPHLETS.—H. R. Woodard, 60 cts.; W. G. Greanleaf, 50 cts.; S. Clark, 25 cts.; T. Everts, 50 cts.; L. Foster, 25 cts.

BOOKS SENT.—J. N. Jerome, R. V. Lyon, by express; E. Sedgwick, E. Brisbin, W. F. Fahnestock, &c., E. Miller, Jr., H. R. Woodard, J. C. Bywater.

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ROCHESTER.—The Advent congregation meet in IRVING HALL, Buffalo-street, opposite the Eagle Tavern, three times on Sunday, and on Tuesday evening.

RUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings in Dwight's Hall, on Sanford St., two doors from Main St., every Lord's day and evening.

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Vol. XVIII.—

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ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 26.

ROCHESTER, N. Y.—SATURDAY, JUNE 16, 1849.

Whole Number 286.

Poetry.

From the Anti-Slavery Bugle.
THE CONTRAST.

The petty thief who steals a purse,
Or works a depredation
Upon a wealthy neighbor's store,
To save him from starvation,
Is taken by the arm of law
And to the jailor handed,—
The curse of Cain, in words of flame,
Upon his name is branded.

But he who steals my partner dear,
And sells my babes in slavery,
Is gloried for his wicked deeds,
And lauded for his knavery.
He robs me of my darling self,
He takes away my earning,
And brands his name upon my cheeks
With red hot iron burning.

He separates the loving hearts
Whom God hath joined together,
He breaks the golden chain of love,
And ruin spreads forever;
He turns the weeping wife away,
He mocks her desperation,—
And with his poisoned lips he sings
The God of his salvation!

His is the legal trade in blood,
And his the law's protection!
And his the Christian brotherhood,
In pious church connection!
And his the seat in congress hall,
To govern legislation,
And hear the swelling words of fame,
Of Freedom's loving nation!

Original Articles.

For the Harbinger and Advocate.
THE SPIRIT OF CHRIST VS. THE SPIRIT OF SECT.

BY J. B. COOK.

The Samaritans did not receive Jesus "because His face was as though He would go to Jerusalem!" James and John said, "Lord will thou that we command fire to come down from Heaven and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of Man is not come to destroy men's lives, but to save them!"

Here is the spirit of Christ in opposition to the spirit of Sectarianism. The Samaritans had no friendly intercourse with Jews. There had been a deadly hostility, nourished by violence and pain, for centuries; consequently, when Jesus' "face was as though he would go to Jerusalem," He was unwelcome—nay, an enemy. In rejecting one of their imagined "enemies," they unwittingly rejected Jesus! They rejected their expected Messiah and all his plenitude of blessings! They, to gratify their spirit, suffer the inconceivable, eternal loss!

This exhibition of the Samaritans' sectarian spirit, excited that of the disciples. The amiable John and James were for calling for fire "to consume them." For this they were "rebuked." This fact develops the grand elemental idea of

Sectarianism. It is exclusive, vindictive, and full of violence. It answers not by argument, but by "fire," or by authority of those in power. The Papacy has naught but frowns for all whom they can not "compel" to serve their turn, or come into their measures. So with every great sect in Christendom. It is developing itself quite boldly in the last forming segment of the church of Christ.

Every principle and precept of our Holy Religion forbids and rebukes this spirit! If James and John had not received and profited by the rebuke Jesus gave them, they could never have entered the kingdom, (Mat. xviii: 3.) "He that is not against" is for Jesus. Alas for the man who dares take the Judgment seat, and doom their brethren as "enemies," because they "follow not them," (Mat. xxv: 40-45; Heb. xiii: 1, 2; Rom. xv: 1-3.)

For the Harbinger and Advocate.

DUTY OF CHRISTIANS IN REFERENCE TO THE POPULAR CHURCHES.—No. X.

BY R. W. WELLS.

I have not, thus far, said much of the practice of the popular church, but have considered its character in reference to the truth. Neither do I design to dwell much on its practices, which, of course, is in accordance with its faith, so far as it goes; or else even worse than that, being hypocritical. Its practice differs as the disposition of its members differ. Some keep up "a form of godliness" complete, and are honest in all worldly matters; and some are not,—just as it is with Deists, or any other class of men. As a general thing, there is an ostensible show of worldly-mindedness among them: they are proud, haughty, and "covetous, which is idolatry." None appear more eager to disobey the command of the Savior, "Lay not up for yourselves treasures on earth," than they. And, "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel," is no more regarded by them (with very few exceptions,) than if it were simply the morals of one of Esop's fables. In short, there is such a similarity between them and the rest of "the world," that they cannot be easily detected without examining the "church records." They are of the world and the world loves its own; but they hate those who are not of the world. If those who are in fellowship with them should faithfully teach the same doctrine among them that Jesus and his Apostles taught,—"Contending earnestly for the faith once delivered to the saints," they would turn them out. They have uniformly done so. And when I hear of one who has given some tokens of loving the truth, and yet remains among them, I suspect that he is not as zealous as he ought to be; or if he was willing to remain among them they would object.

Because their churches have become popular, and are patronized by the "honorable of this world," and the dishonorable, they flatter themselves that christianity has become respectable in the eyes of the world! But this never was, nor

ever can be, while the devil is "prince of this world;" for there is an enmity between him and Jesus. The words of our Lord always will be true, John, xv: 19, 20. If ye were of the world the world would love his own; but because ye are not of the world, but I have chosen ye out of the world; therefore the world hateth you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you. So Paul says, (2 Tim. iii: 12.) All that will live godly in Christ Jesus shall suffer persecution. The world loves the popular churches because they never get disturbed there by hearing the truth; and they are splendid emporiums of vanity and fashion, and a part of the world; and it is no wonder that the world loves to assemble with those of like taste and character. But that any who "love not the world" (if any man love the world, the love of the father is not in him, 1 Jno. ii: 15,) should desire to go in with such, is mysterious.

Besides the error of their general faith, and their practice, their organization is destitute of any authority or grant from the word of God, on which they profess to build; therefore it is wrong, and should not be countenanced by Christians. Also, the ceremony by which they add converts to their organizations, is all arbitrary and unscriptural, and the act of doing it is an usurpation of God's office. The Apostles simply preach the truth to men, without any further ceremony; and God added to the church such as should be saved, (see Acts of the Apostles, especially the 2d chap.) But their mode is calculated to produce a popular excitement, and wafts converts into the church by the popular breeze. So it has come to pass that nobody can "experience religion," as they call it, until some of the sects raise an excitement, and invite them to go through the ceremony appointed by men to convert them. And most of them relapse into their former habits as soon as the excitement subsides. The mode that God has appointed for conversion is, that a man shall repent and believe, without waiting for any ceremony. Jesus' "yoke is easy, and his burden is light." Brethren, let us bear no other yoke.

I hope now that no brother will accuse me of "waging an unholy war against the sects," and censure me, until he shows, from the proper authority, that it is *unholy*, inasmuch as God has seen fit to make the Christian's life a warfare, and made it our duty to "fight manfully the fight of faith," and "take the whole armor of God" and "wrestle against spiritual wickedness in high (margin, heavenly) places," with "the sword of the Spirit, which is the word of God."

And when I see millions bowing down and worshiping Error as God, I cannot feel it my duty to be silent. Love to God and his truth, and love to the deluded victims of error, call loudly for action; and Christians ought to speak and act boldly in defence of truth, let come war or peace. Jesus says, "I came not to send peace, but a sword." We, likewise, ought not to seek peace at the sacrifice of truth and love.

If any one choose to combat me, let him take the same "sword" that I have taken.

Advocate.

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And now, brethren, it is your duty to yield obedience to the "authority" herein set forth, or show another doctrine in the word of God.—And if you cannot do the latter, then the former must judge you in the last day. I earnestly hope that you may so act as to be able to say, in the language of Inspiration, (Ps. xxvi.) "Judge me, O Lord, for I have walked in my integrity, and I have walked in thy truth. I have not sat with vain persons; neither will I go in with dissemblers. I have hated the congregation of evil doers; and will not sit with the wicked. I will wash my hands in innocency; so will I compass thy altar, O Lord," that it may be said of you, (Ps. 1: 1.) "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful;" and (2 Cor. vi: 17, 18.) "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." Amen.

Elmira, N. Y.

For the Harbinger and Advocate.

A WALK IN THE CHURCH-YARD.

BY Z. CAMPBELL.

I have been much interested of late in reading, in the Harbinger, an article entitled, "Turned unto Fables"—but not till recently, rambling in a church-yard, in this vicinity, have I been so fully convinced of the fact that this prophecy is now fulfilling.

Here amid the quiet repose of those who sleep around the sanctuary, is manifested, in a striking manner, the astounding fact that the time *has already come*, that the church no longer endures sound doctrines, but is turned unto fables.

It would appear that it is not enough for the living preacher to proclaim it from the pulpit, but the silent dead are made to bear it upon their tomb-stones, as living monuments of the fables unto which the popular church has turned.

Deeply engraved in marble, and under the solemn and imposing head of, Sacred to the Memory of—may be read epitaph after epitaph, like the following—ON THE TOMB-STONE OF A FORMER PASTOR:

"He lived in peace, in peace he died,
His Master's glory near his heart;
He preached of Christ and none beside,
And with him now enjoys his part."

Much sooner than Paul expected to enjoy his part with Christ. See 2 Tim. iv. 8: also Rev. xi. 18. *The two last lines of another:*

"All our ambitions Death defeats but one,
To be with Christ when life's career is run."

ANOTHER:

"The land of death is dark to mortal sight;
But from the rocks in which the Savior lay,
Faith sees, with joy, a beam of heavenly light,
Illumine the realm of everlasting day;
Thither the spirit is already borne,
The dust must wait the resurrection morn."

ON AN INFANT.

"Ere sin could blight or sorrow fade,
Death came with friendly care,
The opening bud to heaven conveyed,
And bade it blossom there."

THE LAST TWO LINES OF ANOTHER.

"Yet God will make her dust arise,
To join her Savior in the skies."

In this no one can fail to recognize the poet's fable:

"When I can read my title clear,
To mansions in the skies," &c.

How different is the SOUND DOCTRINE: Psa. xxxvii. 8—"But those that wait upon the Lord, they shall inherit the earth." Ver. 18—"And their inheritance shall be forever." Ver. 29—"The righteous shall inherit the LAND and dwell therein forever." Prov. ii. 21—"For the up-

right shall dwell in the land, and the perfect shall remain in it." "Blessed are the meek; for they shall inherit the earth."

But here is another, away in one corner, which I had nearly overlooked:

"When the last trumpet's awful voice,
This rending earth shall shake;
When opening graves shall yield their charge,
And dust to life awake,
Those bodies that corrupted fell
Shall uncorrupted rise,
And mortal forms shall spring to life
Immortal in the skies."

There are several others of similar imports; but I have copied as many as is necessary to show the tone of popular opinion, concerning the state of the dead—or at least the *pious* dead.

Now, in my opinion, there is no language to be made use of concerning the state of the pious dead, plainer than that made use of in the Bible, (the sound doctrine), in which there is not a shadow of evidence that their souls will ever get to heaven before their bodies do.

Neither is there any evidence that either their souls or bodies will ever inherit a *region*, a *land*, or *mansions* in the skies, or *above the skies*, or "*beyond the bounds of time and space*," as the poet expresses it; but the testimony of Scripture is, that the righteous dead sleep in their graves till the resurrection, when they shall rise to immortal life and glory, and shall reign on the earth for ever, when the kingdoms of this world are become the kingdoms of our Lord and his Christ—and he shall reign for ever and ever. Rev. xi. 15. This is the Christian's HOPE—this was St. Paul's HOPE, and no fable is it neither. Acts xxvi. 6, 7; 2 Tim. iv. 8.

With such testimony as this before me, these sculptured marbles speak to my ear in tones of prophetic thunder, that the time *is come*, not *will come* but *has already come*, when they have turned away from the truth and have turned unto fables.—2 Tim. iv. 3, 4. Surely, therefore, these are the last days, and it is time for the children of God to lift up their heads and rejoice, for their redemption draws nigh. Even so, come Lord Jesus!

Marlborough, N. J., May 22d, 1848.

For the Harbinger and Advocate.

THE FIRST MYSTICAL INTERPRETER.

What is the meaning of mystical? It is defined "Obscure, sacredly obscure or secret. Involving some secret meaning, allegorical."

What is the meaning of literal? "According to the letter, *primitive*; *real*; not figurative, or metaphorical." These words, mystical and literal, convey ideas in natural contrast. In logic, one is the antithesis of the other. The word spiritual is frequently used for mystical; but it is not so used correctly. Spiritual is the proper contrast of carnal, Romans, viii: 6; Cor. ii: 14, 15.

When we regard the correct meaning of the words, we must admit that the most strictly scriptural preacher or writer, is the most spiritual.—He will confine himself most constantly to "the mind of the spirit," therefore he must be most literal,—must give the *real*, literal meaning most fully. But an earthly or carnal minded teacher, may teach the literal or the mystical view of scripture; and yet be carnally minded. Spiritual and carnal apply to character. Literal and mystical apply to the interpretation of the Holy Scriptures.

Who was the first mystical interpreter? Satan. Our primeval parents were literalists; as all the most distinguished and spiritual of God's servants have ever been. They understood God as he said, "According to the letter," or strict meaning, Gen. iii: 2, 3. But "Satan, by his subtlety," made them think it was *mystical*. The true

sense, he said, was *secret*. It was necessary to take what God said allegorically! Thus Eve was "deceived by Satan's subtlety," 2 Cor. xi: 3. She was "corrupted from the simplicity" of God's truth, by the *mystical* notion that the meaning was secret! Had she adhered to the literal view she could not have been "corrupted."

The leaders of those "who changed the truth of God into a lie"—the philosophic instructors of the heathen world, followed in Satan's wake. They made man to be, not simply a matter-of-fact man, living and acting visibly before them. They made the *real man* to be something secret, —a man within a man. The apparent man was only a prison of the "man proper!" The assassin, or executioner, or some other agency was necessary to break open the prison and give freedom to the real man!!

When the Jewish teachers were "corrupted from the simplicity" of prophetic truth, they took the same track, and proceeded under the subtlety of Satan's delusion, to murder their own Messiah. He was too real, too strict and literal in his interpretation and fulfillment of prophecy, to suit their mystical notions. Plato's theory prevailed!

The educated converts to Christianity, who became instructors of the church in the 6th century, brought the mysticism of philosophy with them. This "mystery of iniquity" worked till it wrought out "the man of sin!" Man, the church, the kingdom, and all the associate truths of revelation, were made mystical. Then the Second Advent, the judgment, and the resurrection of the dead, were made "*secret*"—so obscure that they lost their hold on the mind of the great body of the church.

Protestants follow on with Papists, and sustain Satan in his grand scheme for *corrupting* Divine truth, which relates to man. The literal record of man, as God made him—of his *Death* and burial, (Gen. v: 5, xlix: 31; Acts, ii: 29; Heb. xi: 15, 39) and of his *resurrection*, is in entire and eternal contrariety to the first mystic interpreter, and all other mystics. Satan by his subtlety has "corrupted" the world. He has "beguiled" the church as he did Eve. J. B. C.

Selected.

1 Corinthians, Fifteenth Chapter.

Several considerations give this portion of the Scriptures a peculiar interest. We often desire to know how the Apostles preached,—what particular topic they dwelt upon as most interesting and important. We here have an account, from one who was not a whit behind the chiefest of the Apostles, how he had preached to them. "I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried and that he arose again the third day according to the Scriptures." We suppose no one will question what is meant by the death, burial, and resurrection of Jesus Christ. The appeal he makes to the witnesses of the resurrection, who ate and drank with him after he rose from the dead, compared with the history of the appearance of Jesus, after his passion, must settle every cavil, to the candid inquirer for truth!

2. The Apostle declares that Christ, by his rising from the dead, became the first fruit of them that slept; teaching us that those who sleep in Jesus will rise from the dead as Jesus did. That as by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order,—Christ the first fruits, afterward they that are Christs at his coming. That the Apostle should so change his language, as by the terms death and the resurrection, to mean something entirely different from what

he had designed to be, any intimation of such the least, very unreasonable.

3. In this chapter four times, *died* once, once, *slept* once, and times. We think no compare them, without tion, that the language event, literal, natural died, according to the death, in all its forms used in the same sense al death.

4. So likewise we ed three times, *risen* once, *rose again* once, *raised* four times, *raised* once, and *resurrection*. The plain simple imp restored to life again. We have no intimation is applying the term ferent sense. He is of which Jesus became

5. Lest there should of his Corinthian brother plain, he goes of the figure of bare given a body as it he seed its own body. body that shall be, but aware of the danger doctrine might take to deny the very establish, the literal proceeds to apply body is sown and It is sown a natural tion, it is sown in ness." The body ness, a natural, cor different from the raised a spiritual be in glory. Can la plain? Can any word of God call rection in question and raised in glo tion and raised in in weakness and that which is sown spiritual body?

6. Well, but not that body that body that shall be but it is raised a very different b from weakness. spiritual, as glori tion from corrup the Apostle says shall be." True would seem as meet this objecti ry that might are raised at Cl situation or state Will the living alive? Or will mortal and com their fate? "I shall not all sleep a moment, in the trump." Then it is changed. but we shall all changed in a "For the trum be raised incor Then the dead ruptible, but in

he had designed to be understood before, without any intimation of such change of import is, to say the least, very unreasonable.

3. In this chapter we have "die" mentioned four times, *died* once, *fallen asleep* once, *sleep* once, *slept* once, and *death* five times, *dead* nine times. We think no person can sit down and compare them, without coming to a clear conviction, that the language has reference to the same event, literal, natural death. As Jesus literally died, according to the Scriptures, so the term death, in all its forms as used in this chapter, is used in the same sense, and means literal, natural death.

4. So likewise we have the term *rise* mentioned three times, *risen* twice, *risen from the dead* once, *rose* again once, *rose from the dead* once, *raised* four times, *raised up* four times, *made alive* once, and *resurrection of the dead* four times.—The plain simple import of the language is to be restored to life again, as Jesus was restored to life. We have no intimation from the Apostle, that he is applying the term to different subjects, in a different sense. He is speaking of that resurrection of which Jesus became the first fruits.

5. Lest there should still be doubt in the minds of his Corinthian brethren, and to make the matter plain, he goes on to illustrate the subject by the figure of bare grain sowed, to which God has given a body as it had pleased him, and to every seed its own body. But he had stated, "not that body that shall be, but bare grain;" and as though aware of the danger, that those who denied the doctrine might take advantage of this declaration to deny the very doctrine he had endeavored to establish, the literal resurrection of the dead, he proceeds to apply his own figure, and tells what body is sown and how, and what body it is raised. It is sown a natural body, it is sown in corruption, it is sown in dishonor, it is sown in weakness." The body goes into the grave in weakness, a natural, corrupted, dishonored body. How different from the body that is raised up. It is raised a spiritual body, in incorruption, in power, in glory. Can language make any subject more plain? Can any thing short of unbelief in the word of God call the doctrine of the literal resurrection in question? What is sown in dishonor and raised in glory? What is sown in corruption and raised in incorruption? What is sown in weakness and raised in power? What but that which is sown a natural body, and raised a spiritual body?

6. Well, but the Apostle says, "thou sowest not that body that shall be." True it is not the body that shall be, for it is sown a natural body; but it is raised a spiritual body. It is, indeed, a very different body. As different as power is from weakness. As different as natural is from spiritual, as glory is from dishonor, or incorruption from corruption. But again you insist that the Apostle says, "thou sowest not that body that shall be." Truly, for the body is changed. It would seem as though the Apostle designed to meet this objection fully, and to answer an inquiry that might arise in the public mind, if the dead are raised at Christ's coming, what will be the situation or state of those who are then alive?—Will the living then die, when the dead are made alive? Or will they continue to live in their mortal and corruptible state? Or what will be their fate? "Behold I show you a mystery, we shall not all sleep but we shall all be changed. In a moment, in the twinkling of an eye, at the last trump." Then it is not the same body, because it is changed. We shall not all sleep in death, but we shall all, *the living and dead saints*, be changed in a moment, in the twinkling of an eye. "For the trumpet shall sound and the dead shall be raised incorruptible, and we shall be changed." Then the dead will be raised, not mortal and corruptible, but immortal and incorruptible; and the

living saints will be changed from mortal to immortal and incorruptible. Thus, it is not the body that was sown because it is changed.

"O glorious hour, O blest abode,
I shall be near and like my God."

Thus changed, it will be fitted to inherit the kingdom of God, and not otherwise. "For flesh and blood can not inherit the kingdom of God, neither doth corruption inherit incorruption."

7. The doctrine of the future life by the resurrection of the dead, and that resurrection based upon the resurrection of Jesus Christ as its unshaken foundation, its permanent basis, is made the ground of the Apostle's rejoicing and hope. And not only of his hope, but the ground he assures for the encouragement of his brethren. If the doctrine be not true, their faith is vain, their labor is vain, all is vain. "Let us eat and drink, for to-morrow we die." "But" thank God, "now is Christ risen from the dead and become the first fruits of them that slept." We are left no longer in doubt in this matter. Christ lives, and the dying saint will live again. "Therefore my beloved brethren, be ye steadfast unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." If there is no immortality and eternal life as the reward of those who labor in the Lord, their labor would have been in vain.—And if there is no resurrection of the dead, they that have fallen asleep in Christ have perished, and there is no immortality.

8. The profession that the Christian brethren have made, that the Scriptures, in their plain and simple import, are the only and sufficient rule for the disciples of Jesus Christ, is but the Protestant doctrine of confidence in the book of God. But with too many Protestants it is only in profession, not in fact, that the Scriptures are so regarded. Systems are adopted, philosophy is consulted, the wisdom of the world is eagerly studied, and God's word is tortured and wrested and perverted, to conform to their views and to sustain their systems. Unless we are very careful, we shall get upon the same track. Brethren, let us, as CHRISTIANS, maintain inviolably our professed attachment to the plain, unadulterated word of God. Let us preach Paul more and the wisdom of the world less. Let us preach Christ more, and hide our little, miserable, insignificant selves. I would rather meet death with the single declaration, "But now is Christ risen from the dead and become the first fruits of them that slept," than ten thousand "Plato's, thou reasonest well," and a whole cart load of philosophy, falsely so called.—*Christian Palladium*.

From the Advent Herald.

LETTER FROM BRO. WM. MILLER.

"To my beloved brethren in Christ, assembled in conference, and to the saints scattered abroad. Grace be unto you, and peace, from God, our Father, and the Lord Jesus Christ:

"I give thanks to God for your kind remembrance of me as expressed in the resolution of the 10th of May inst., in your late meeting at New York city, and forwarded to me by the hand of Bro. Bliss. I have not ceased to make mention of you always in my prayers, that you might walk together worthy of your high calling in Christ Jesus, that you might be filled with the knowledge of his will in all wisdom and spiritual understanding, being fruitful in every good work, and increasing in the knowledge of God. I feel myself greatly revived by your expression of sympathy, and trust that you will never have occasion to feel that it has been misplaced.

"My multiplied and increasing infirmities admonish me that the time of my departure is drawing nigh. My earthly labors have ceased, and I now await the master's call, to be ready at his ap-

pearing, or, if it so please him, for the little while his coming may be delayed, to depart and be with Christ, which is far better than to abide in the flesh. I feel that I have but little choice, whether I shall be continued in life till that event, or my spirit be gathered to the spirits of just men made perfect. However God may be pleased to deal with me, I am sustained by the blessed assurance, that whether I wake or sleep, I shall be present with the Lord.

"I daily have you all in grateful remembrance; and rejoice that so many of you continue steadfast in the faith once delivered to the saints, looking for that blessed hope and the glorious appearing of the great God, even of our Savior Jesus Christ. I pray God that your faith may fail not, and that you may continue working together in harmony, building up one another in the most holy faith, and by your blameless lives and godly conversation, commending this gospel of Christ to the hearts and consciences of dying men.

"I have but little hope in my present weakness and infirmities, of again seeing the faces of many of you in the flesh. Permit me, therefore, to exhort you not to be ashamed of the doctrine of the kingdom of Christ, nor of acknowledging on all proper occasions your confidence in the nearness of his coming.

"My belief is unshaken in the correctness of the conclusions I have arrived at, and maintained, during the last twenty years. I see no reason to question the evidence on which rests the fundamental principles of our faith. I cannot avoid the belief that this earth is to be restored to its Eden state, and to become the eternal residence of the saints; that Christ is to come, personally, to reign on the earth; that he will redeem us from death, and ransom us from the power of the grave; that he will change our vile bodies into the likeness of his glorified body, and destroy those who destroy the earth; that at his coming will be the restoration of all things spoken of by the mouth of all the holy prophets since the world began, the establishment of the new heavens and new earth, the resurrection of the righteous, the change of the living saints, and the destruction of the wicked from the earth, whose resurrection will not transpire till after one thousand years. The evidences of Christ's coming are continually thickening—it hasteth greatly—and should this earthly house of my tabernacle be first dissolved, my hope is still strong that I shall shortly meet him in the air. The political clouds in the eastern horizon indicate to me the near approach of the battle of the Lord God Almighty, the destruction of the kingdoms of earth, and the establishment of the kingdom of God. We may not know the precise time, but I entreat of you all to be prepared for the approaching crisis.

"Grudge not one against another, brethren.—Be patient for the coming of the Lord draweth nigh. Be not many masters, but let each one do the work which God has fitted him for. Avoid vain janglings and questions which gender strife. Keep constantly in view the great question of the coming of the Lord, the hope of which purifieth the heart, and tends to the unity of the whole body of believers. If ye do this, you will do well, and will seek the other's good in preference to his own, and thus become living epistles, known and read of all men.

"In unity of effort will be your only strength. Therefore I recommend your meeting often in conference, as you have done, to consult with and encourage each other, in these times of trial and temptation. Be not turned away from your great work by friends or foes, but let each one occupy the talent intrusted to him—each working in his own appropriate field of labor. Be charitable to all, and not indulge in harsh and bitter denunciations against those who are not enabled to see with you. Cultivate that spirit of good

will towards all men, which shall fit you to be instrumental in the hands of God of saving some; and be less interested to advance the prosperity of a party, or sect, than to extend the cause of truth.—Above all, keep close to the word of God. And, finally, brethren, farewell. Be perfect, be of good cheer, be of one mind, live in peace; and the God of love and peace shall be with you.

WM. MILLER.

"Low Hampton, N. Y., May 12, 1849.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, N. Y., Saturday, June 16, 1849.

Speaking the truth, in love.—PAUL.

Bills of Account.

We send out bills in this number to all who are owing *One Dollar* or more, for our paper. We hope they will promptly respond to our call. Do not treat it with neglect. We have labored hard for your spiritual good, according to our best ability; and now as an act of justice, you should pay us for our services. We need our dues at this time.

All mistakes, if any, in making out your accounts, will be cheerfully rectified.

CLOSE OF THE VOLUME.

This number closes the present volume of our paper,—and in reaching this point in its history, we are led to reflect on the *past*, and contemplate the *future*.

Relative to the past, we have great reasons for gratitude to God. He has sustained us under all of our sore trials. We commenced our work with much prayer, and under the fullest assurance that we were in the way of duty. We had not ten subscribers pledged before the first number of our sheet was issued. Instead of having Conferences to commend, and pledged to support it, they have, in certain cases, done what they could to put it down.—Instead of having any extra attractions in point of mechanical polish or show, or literary perfection, to gain for it patronage and applause, it has been deficient in these things. But still, in an age of polish, literature, and refined taste, our humble sheet has *lived*, and still *lives*, to combat error of every kind, and instruct the willing minds, and cheer the glad hearts, of a few who love the truth.

We owe our success to the power of *plain Bible truth*, spoken in love, without respect to persons, name, sect, or party; making as our prominent theme, and chief and ultimate object of our sheet, the proclamation of the soon appearing of Christ and his kingdom. Thanks be to God for the success with which we have met.

Relative to the future, we say, that in the fear and strength of God, our course is onward. His glory is our aim. We have no traditions and doctrines of men, either of ancient or modern times, to propagate—no human measures to substitute for the order of the New Testament—no worldly alliances to form as a servant of Christ, to whom we are most strongly allied—no standard around which to rally a party but that of truth—no leader to follow but Christ; and no law but his to obey. By the assistance of Him in whom we trust, and who has hitherto been our defence, we shall not be diverted from our course,—nor hindered in our work, by the counsel of mistaken friends, nor the vain words and pny acts of deceived individuals, nor grave decisions of ecclesiastical conferences. We have seen so much of this kind of confidential financiering, in our Christian experience, as to become *sick, sick* of

it. We turn away from it with disgust, and most heartily pity any who, in these last days, may engage in it, or be deceived by such unscriptural and foolish manœuvres.

Those friends, ever true and faithful, who have borne with our imperfections, and stood by us thro' all of our sore trials, are very strongly endeared to us. They are friends who will not flee when troubles come; nor sell, nor withhold the truth, for any consideration; nor be cajoled or lashed into silence on matters of faith, by a flattering tongue, and smooth words, or angry threats, or menacing looks. They are

"Deaf both to censure and applause,
And dead to all below."

And are ever ready to stand in defence of the *truth*.

"These are the friends for me."

We hope we shall have their co-operation in our future work, as far, and no farther, than we shall work for God. Should we depart from the truth, we sincerely hope others will not follow us, but will leave us to suffer the consequences of our folly alone.

We never have seen more cause for girding on the whole armor of truth than now, nor felt more willing and anxious to do it. Our faith in the blessed truths of the Gospel was never more grounded than at this very moment: it would be wilful unbelief to doubt. And on no one point are we more certain than that which relates to the near coming of the Lord: he will soon come. This fundamental truth must not be lost sight of for a moment: for it is, with its kindred doctrines, the message of the true servants of Christ, in this last age. "Fear God, and give glory to him, for the hour of his judgment is come," should hold a prominent place in all of our communications to the people. And that we may make the Harbinger and Advocate, in the future, a more efficient means of extending this proclamation far and near, than what it hitherto has been, is our most ardent desire; and to do which we fervently invoke the blessing of our Heavenly Father, and solicit the faithful counsel, fervent prayers, and united co-operation, of all our patrons.

DIFFERENT PRINCIPLES.

The cause of our difference, we apprehend, does not lie so much in different interests, but in different *principles*, which govern us; in endeavoring to accomplish the same object.

We hold that the doctrine of the near coming of the Lord, should be *prominently* kept before the people of this age. But in doing this, we think that every other Bible doctrine should be investigated. The *whole* Bible, we believe, is as much the property of the church of *this* age as of any other; and that it is as much the duty of the preacher of the Bible *now*, to disclose the *whole* counsel of good, as it was for Paul, Jeremiah, or any other true minister, ever to do it.

Some others hold, as we do, that the doctrine of the near coming of the Lord, should be prominently kept before the people of this age; but think that other doctrines of the Bible should *not* be investigated. They think that Adventists should confine their investigations to the "Advent question," and that other Bible questions, on which *we*, as a people, differ, should be let alone.

In carrying out our principles of freely investigating *every* doctrine of the Bible, we have been led to examine some of those doctrines on which we differ, and which others thought should be let alone. Hence our broad principles have come in collision with their circumscribed principles of investigation; and each feeling tenacious for his Christian rights, difficulties have been the natural result.

Well, *how* shall this evil be removed? In no oth-

er way than by an abandonment of *principle*. One is *wrong* in *principle*; and there can never be union of action until this wrong principle is abandoned, and both parties can agree heartily to act upon one and the same principle.

Very well, then the inquiry arises, which of the *two* principles of action is right? Not the last, the circumscribed one, because—

1. It has ever been productive of much evil. It is at the foundation of all the proscriptive creeds that have ever divided the church. Their authors have said in effect, thus far we will investigate the Bible, and hold as articles of our faith, and no farther.

2. It has led to the assumption of a right which does not belong to *equals* to exercise over each other. God's children are *equals*, and hence one has no right to prescribe to the other relative to how much of the Bible he shall investigate, believe and proclaim to others.

3. It leads to the assumption of a right which alone belongs to the God of the Bible. He has given the Bible to his children, and told them to *search* it. Therefore it must be a fearful invasion of his rights for any one to attempt at any age of the world, under *any circumstances*, directly or indirectly, by *persuasion* or *force*, to prevent any *portion* of the Bible from being investigated.

4. It is calculated to shut out *truth* and righteousness, and keep error and corruption in the church. *Truth purifies*; hence according to the proportion of it that is withheld from the people, will be their corruption. By proscribing investigation, or refusing to examine any *certain* portions of the Bible, the nominal church has been plunged where she now is, in darkness and deep moral corruption.

Therefore, this limited proscriptive principle of investigating the doctrines of the Bible is not only incorrect, but fearfully hazardous.

The other principle which *we* have adopted, and which leads to the free and full investigation of the Bible, we contend is right, because—

1. It has ever been productive of much good. It has enlightened the mind and nerved the arm of every Christian reformer of every age, to come out from the darkness, bondage and corruptions of the church, and take his stand in bold defence of the truth. It was this broad unrestricted principle of *free investigation of the Bible* that brought us as a people, to embrace the glorious truths relative to the appearing of Christ and his kingdom.

2. It leads us to acknowledge God, the author of the Bible, as possessing the sole right to dictate to his children, relative to the investigation and proclamation of his word, which he has indiscriminately put into their hands.

3. It leads to the obedience of the express commands of the Bible, "Search the Scriptures,"—not a part, but "the Scriptures,"—"Preach the word,"—not a part, but "the word."—"Preach the gospel,"—not a part, but "the gospel,"—not for a specific time, and then only a part of it, but the *gospel* to the *end* of the world. "Speak all the words I command thee to speak unto them; *diminish not a word*."—Jer. xxvi: 2, "Wherefore I take you to record this day that I am pure from the blood of all men. For I have not shunned to declare unto you *all the counsel of God*." Acts xx: 26, 27, "Blessed are they who do his commandments."

Hence it is clear that the principle of free unrestricted investigation of the Bible, is in strict accordance of the will of its author; and consequently the restricted principle is wrong, and its opposition to the unrestricted principle, is the cause of the difficulties to which we have referred:

Now, what shall be done? Shall a principle of the Bible or of *man* be sacrificed? One or the other must be done in this case in order that we may act

in harmony. No consumer, for he knows we would sin against God at the sacrifice of a principle well pleasing with must bow to the principle union that God will on py result. We go for other. On this ground the disciples of Jesus We ask who?

LITERAL FULFILLMENT.

We are fully convinced all have a literal fulfillment of all fulfilled promises otherwise with that. We believe it will not and perhaps now think posed that those prophets of nations; shall men's hearts failing through fear, for coming upon the earth speak of the trouble their fulfillment social embarrassments forbodings of world has not justified the word. He is now *travelling*, and fearfully tress of Europe. "ner as to leave no justifying his own to do so until ever fulfilled. And as closing up scene, cy will be more *and ly dreadful*: it will guilty world. will be delivered, in the Book of life.

The mighty will backward in its the strength of the in the coming of of this very time unto ourselves, and find us unpre ly give heed to the

Bro. E. Miller of more of the know when another it immediately of the work. \$100, and enough for to cover this of this work free meet the expense. Or would the be paid as soon should feel safe them take the act as duty men

As soon as next pamphlet more definitely can, with our this good work

For a with original on hand. We us want, in the

in harmony. No conscientious man will do the former, for he knows very well that by so doing he would sin against God, and that the union obtained at the sacrifice of a principle of the Bible, would not be well pleasing with him. The principles of men must bow to the principles of revelation, and then a union that God will own and defend, will be the happy result. We go for such a union as this, and no other. On this ground we will cheerfully meet all the disciples of Jesus. Who will meet us there? We ask who?

LITERAL FULFILLMENT OF PROPHECY.

We are fully convinced that the prophecies must all have a literal fulfillment. This is most strictly true of all fulfilled prophecy, and why should it be otherwise with that which is yet to be fulfilled?—We believe it will not. Some however have thought, and perhaps now think differently. They have supposed that those prophecies which speak of the distress of nations; shaking of the powers of heaven; men's hearts failing them with fear, or men expiring through fear, for looking after the things that are coming upon the earth, and similar prophecies which speak of the troubles of the last days,—have had their fulfillment somehow in some past commercial embarrassments; moral shakings; and fearful forebodings of worldly speculations, &c. But God has not justified this principle of interpreting his word. He is now fulfilling his prophecies most literally, and fearfully, in the wars, troubles and distress of Europe. The work is done in such a manner as to leave no room for doubt or dispute. He is justifying his own infallible word! and will continue to do so until every jot and tittle is most literally fulfilled. And as we draw nearer and nearer the closing up scene, the work of fulfillment of prophecy will be more and more great, grand, and fearfully dreadful: it will be God's last judgment upon a guilty world. The day of trouble, out of which all will be delivered, whose names shall be found written in the Book of life.

The mighty work has commenced; it will not be backward in its course; but will go forward with the strength of the Almighty, until it shall terminate in the coming of the Lord of Glory. And in view of this very time we are admonished to take heed unto ourselves, lest that day come upon us unawares, and find us unprepared to meet it. May we earnestly give heed to the warning.

The Proposed Pamphlets.

Bro. E. Miller writes that "we are much in need of more of the proposed pamphlets," and desires to know when another will be issued. We would do it immediately if we had funds to cover the expense of the work. The "Bible Doctrine" cost about \$100, and enough has not yet been taken and paid for to cover this expense. Could we realize the cost of this work from its sales, we might be able to meet the expense of another of the proposed works. Or would the friends pledge a sufficient amount, to be paid as soon as the work should be issued, we should feel safe in going forward in the work. Let them take the matter into serious consideration, and act as duty may dictate.

As soon as we decide on the character of the next pamphlet which we shall publish, we will speak more definitely on the subject. We will do all we can, with our limited means, for the furtherance of this good work.

For a long time past we have been crowded with original matter—but now we have but little on hand. We hope our correspondents will not let us want, in this respect, at this time.

TO OUR PATRONS.

The time has come when our expenses will be greatly increased, by the issue of the enlarged sheet. To meet those expenses, it will be necessary for our patrons to make remittances for past dues, and for the forth coming volume, as soon as possible.

Let there be one simultaneous move in this matter; so that, in reference to funds, the enlarged sheet may be placed on a permanent basis, beyond the reach of embarrassment. Will each one concerned see what can be done in this matter? Our terms will be—

Single Copy, One Year, in Advance,	\$2,00
" " Six Months, " "	1,00
Six Copies, One Year, in Advance,	9,00
" " Six Months, " "	5,00

To Canada subscribers, \$1,25 per 6 months; as we have to pay 26 cts postage on each volume. Where it is not convenient to send the odd twenty-five cts. send one or more dollars, and we will give credit as far as it will pay. To Canada subscribers, one dollar, in advance, will pay for twenty numbers of the enlarged sheet.

This is the best we can offer now; but should our funds warrant it, the terms may be made more favorable; these, however, are very low, considering the size of the sheet and the amount of matter we design to give. We repeat, will our kind patrons, every one, as far as possible, comply with these terms, as soon as possible?

OUR FREE LIST. But very little aid, by way of donations, has been received during the publication of this volume of the Harbinger, to defray the expenses of sending it to the poor; of whom there are some hundreds on our books. This tax we are willing to bear, as long as we are able, but when it is likely to become oppressive, and be the cause of embarrassment to our business, it is duty for us to speak.

Every church should provide for the wants of its own poor, and we recommend them all to take this matter into their own hands, as some have already done. Some of the poor, however, are situated alone; and consequently the church cannot provide for them, only as they do it by donations to the office from which the Harbinger is issued.—Now the question is, shall these poor brethren and sisters, who seldom or never hear a word preached calculated to strengthen their precious faith and revive their blessed hope, now, at this late moment of time, be denied the reading of the Harbinger and Advocate, for the want of means to pay for it?—Have the benevolent no more to give in this case? Or will they again step forward, and aid by their free-will offerings, in carrying forward this good work. We have confidence that they will do the latter.

We are happy to say that the number of our subscribers is on the gradual increase. It should be much increased by the commencement of the enlarged sheet. To do this, let each subscriber continue his or her subscription. Let not one leave us at this critical hour. Your aid is needed to sustain the Harbinger and Advocate at this peculiarly trying time. You have stood by it through many sore conflicts. By the guardian care of Him, whose cause it has endeavored fearlessly to advocate, it has lived; and so long as it continues to pursue the same uncompromising course, it will live, and do good. Fear not, therefore; for we feel the strong and sweet assurance, that the God of battles is at the helm, in this time of storm, and will, if we obey Him, guide our little bark safely through.

We not only kindly solicit each one to continue his or her subscription, but we earnestly request you to try and induce others to become subscribers. Take hold of the work in good earnest. Go to your

neighbors and friends and brethren, who do not take the paper, and tell them, that the shaking of nations, the casting down of thrones, and the warlike attitude of all continental Europe, together with the most convincing signs of the times in the religious and moral world,—loudly proclaim that the coming of the Lord is near. Tell them they need the Harbinger and Advocate to inform them on these great and most important matters. A course like this, by our patrons, we think, would soon result in the increase of our number of subscribers some hundreds. Will you try it?

We have one request more to make to some of our friends and then we will dismiss the subject for the present. We solicit those who have ability to write for the press, to aid us in filling the pages of the enlarged sheet with original matter; or, in other words, with communications, doctrinal, experimental, practical, prose and poetical, fresh from the clear heads and warm hearts of the writers. We have no sectarian or restrictive rules to lay down to govern you in your respective investigations.—We wish you to be free in this respect; only keep within the boundaries of the Bible; and if your communications shall breathe the spirit of Christ, and bear upon their face, the evidence that the glory of God, and not self, is the object of the writer, then our columns will be open for their reception. Will you write for our pages on these conditions, and soon?

Foreign News.

ROME.

Stones are piled at intervals in the streets of Rome, with the inscription, "arms for women." Many women stand fearlessly in the most dangerous posts, armed with muskets, knives, and stiletos. The King of Naples is said to command his army in person. Rome contains 50,000 armed men, but there is a want of artillery to defend a circumference of sixteen miles. The roads near the town, in the direction of the enemy, are strewn with tripods of iron spikes, to prevent the cavalry moving; and the vicinity of every gate is mined, should the other difficulties be overcome. The street barricades are very solidly constructed, and all the houses near them are crenelled for musketry. Everything indicates the most determined resistance, and the Triumvirs are doing all in their power to stimulate the people.

MAY 7.—There is every symptom of an approaching alliance between the National Assembly at Rome and the 10,000 French, to make a stand against the pretensions of Austria and Naples. This morning, to the surprise of all, the Triumvirs ordered the five hundred French prisoners to be all set free, and to be furnished with rations and every comfort to speed them on their way to headquarters. The decree to this effect was published yesterday.

RUSSIA AND TURKEY.

A correspondent of the New York Commercial Advertiser, writing from Constantinople under date of April, speaks as follows, in relation to the difficulty between Russia and Turkey:

"There is great excitement in the city just now concerning a war with Russia. Wallachia and Moldavia, while paying taxes to Turkey are under nominal Russian protection. The people lately made some struggles in their chains—Russia sent 35,000 men and quieted them. The Sultan, in great terror, sent a polite message to the Russian general, saying that he was much obliged to him, but he had no further need of his services. The English Ambassador sent a peremptory demand that the forces should be withdrawn. But Russia instead sent 35,000 more—making

70,000 Russian soldiers on Turkish soil. And now all is consternation and distress. The Turks are frantic with rage—but impotent rage as they know—the lion with his teeth out and claws cut off. In despair they have thrown themselves into the hands of England and France, saying, save us, and do what you like with us, only save us.—Last week the English Ambassador sent a steamer express to London, desiring a fleet to be sent forthwith. The French Ambassador has also detained the Government steamer for Marseilles a day longer than she might convey his despatches. What will come of it all we know not, but God knows. He that ruleth on high, over the kingdoms, hath planned it all, and will overturn and overturn until his own kingdom is established.

IRELAND.

HORRIFYING FACTS.—We extract the following significant paragraph from a leading article in the *Kerry Post* of Saturday—significant as regards its concluding sentences, but sad, indeed, as regards its narrative of horrifying facts:

“Unutterable facts are fast accumulating to warn us that the approaching summer is likely to become of greater horror and misery than we have yet seen. Disease is cutting away the population at a rate not easily estimated; and the people, under the pressure of their wretchedness, are fast degenerating into brutality. The poor are buried by stealth, uncoffined, and at night. Parents bury their children in gardens and by-places, to hide the fact of their death, ‘in order that their miserable pittance of meal might not be stopped.’ The dogs are turning into beasts of prey; and we have heard a few days since of a dog horrifying a parcel of men assembled at a smith’s forge, by rushing among them with the head of a child in its mouth, which, no doubt, it had scraped out of its shallow, hasty grave.”

THE UNBURIED DEAD.—LORHA, MAY 5.—On Wednesday, the 2d instant, Matthew Fleming, of Sharavogue, found, in one of his out-houses, the head of a poor man, and, on making search, he found the body in the wood of said place, with the hands eaten off. The head was brought by his dog during the night. He was so horrified at the appearance that he destroyed the dog. It appears the poor man, who, it is supposed was from Marble Hill, county Galway, was heard to say that he would have died with want the previous day were it not that he got relief from a farmer named Dooly, of Clonaheen. The poor man died with want in the wood. The dogs, as carrion, fed on his corpse. Good God, how long will our rulers be deaf to these scenes, the like of which were never witnessed in a Christian country! There was an inquest held—a verdict rendered accordingly.—*Tipperary Vindicator*.

INCREASE OF DESTITUTION AND DISEASE OF THE POPULATION.—On Tuesday last it was really alarming to see the crowds of people that beset the gates of the poor-house seeking relief. It is a proof of that continued want of employment which is fast destroying the monetary and physical capabilities of the country. It is morally impossible that such a state of things can proceed for six months longer without involving in irreparable ruin every class in the entire community.—*Kilkenny Journal*.

A SIGN OF THE TIMES—WASTE LANDS IN ULSTER.—In the district of country lying between Knappa and Benburb, about three miles, there are no less than seven townlands, covering an area of one thousand acres, totally unoccupied. Some two or three years ago this same district was inhabited by a comparatively wealthy population. Many other places are similarly circumstanced, so that our brethren in the south and west are not likely to have all the waste land to themselves.—*Armagh Guardian*.

LIMERICK.—In the once thriving town of New-castle, in the county of Limerick, during the recent quarter sessions, there were over twelve hundred prisoners to be tried, and it occupied the court but three days to try them all. And why? Simply because they all pleaded guilty, in the hope of being detained in prison; and two who were discharged were the next day accused of riot in an attempt to break into jail. On his former visits the assistant-barrister had comfortable lodgings in the town; on the present occasion the offer of a guinea a-night could not procure him a bed, even in a cabin. All had fled from a rate exceeding 20s. in the pound.

KANTURK, MAY 7.—To such a state of things is society reduced at present, that poor creatures are compelled to have recourse to means as revolting to the feelings of humanity as they are laden with the incense balm of speedy death.—Would you believe that in many parts of this union the corpses of the once blue-eyed maiden or the warm-hearted peasant are no longer, after the time-worn custom, “waked”—no sigh—no keen—no bursting of hearts—no wringing of hair? None—their death is even denied to their next door neighbors, and the bodies concealed, aye, carefully, some to my own knowledge for a space of thirteen or fourteen days, in order to come by their splendid income, half a stone of Indian meal. Really, we will soon be worse than Indians themselves.—*Correspondent of Cork Examiner*.

DEATHS FROM STARVATION.—A few days ago a poor man named George Hanlon, was found dead by the road-side, on the townland of Gurtroe, near Mitchelstown. One of this poor man’s children died on the previous day of want, and he set out with the remains of his dead offspring to a distant churchyard, to have it interred with his once respectable kindred, but was so fatigued from hunger, that, on returning, he laid down and died by the road-side, where he was found on the following morning. The coroner of the district, who, it appears, was too much engaged holding inquests on poor creatures who died under similar circumstances, could not attend. The neighboring farmers assembled, and pronounced their verdict, that he died from starvation. There are some hundreds who have died in these mountainous districts this time back from lingering starvation; and their friends are so inured to such deaths, that they say, “Oh, he, or she, was ill for the last month, and died by the visitation of God.” So the one-twentieth of the deaths from starvation never come before the public.—*Ibid.*

From the N. Y. Evening Post.

Camphor versus Cholera.

As there seems to be a general apprehension that the cholera is approaching our city, and some few believe that it is already among us, I beg permission, through your columns, to make public the following facts: During the year 1832, when we were first visited with the cholera, I learned from some source, that the spirit of camphor, taken in small doses, was a certain specific. Being at that time connected with the Post Office in this city, I procured several dozen of small vials, which I filled with strong spirits of camphor, and gave one to each of the clerks and letter carriers, with directions whenever they felt any premonitory symptoms of the cholera, to take ten drops in a tablespoonful of water, and if that did not relieve them to repeat the dose every fifteen minutes until they found relief. Neither the clerks nor any of the letter-carriers had the cholera, although the latter were constantly exposed by visiting every part of the city in discharge of their duty.

Two persons in my own family were attacked with cholera, one of them severely, to whom I administered camphor before my physician arri-

ved, and they were both cured. I would add, that the late Dr. Gram informed me that of 450 cholera patients, he did not lose one, when called at an early stage of the disease, and he uniformly administered camphor. BETA.

Lord PONSONBY, in a letter published in the British journals, says that to his own knowledge dissolved camphor has proved a certain cure for cholera, both in Paris and Germany, and, if taken in time, the cure is generally effected before it is possible to procure a physician. The following is the recipe:

Recipe.—One and a half ounce of spirits of wine; one quarter ounce of camphor dissolved in the wine. Get a small vial of spirits of harts-horn.

Directions.—First, give a teaspoonful of harts-horn in a wineglass of water. Begin immediately and give five drops of spirits of wine, (camphor), filling the teaspoon with cold water and a little sugar. Repeat this every five minutes until you have given three doses. Then wait fifteen minutes and commence again as before, and continue half an hour unless there is returning heat. Should this be the case, give one dose more and the cure is effected. Let patients perspire freely, as on this life depends; but add no additional clothing.

Correspondence.

FROM BRO. E. MILLER, JUN.

DEAR BRO. MARSH:—Our meeting, previously appointed at this place, closed last evening, and this morning. The friends dispersed, anticipating a meeting soon in the kingdom of God. We had a season of sweet interest, from our coming together on Thursday evening, till our separation on Monday morning. From 35 to 40 of the saints from abroad, were present, in the unity of the spirit. Our social meetings were seasons of lively interest, and of profit; and the ministration of the word by Bros. Hoyt, Greenleaf, Chaplain, and Catlin, was to the instruction and edification of the children of God, and, in some cases, to the conviction of the unbelieving. The influence of the meeting, so far as we are able to judge, is decidedly good. We praise the Lord that we have enjoyed so good a season. It is to be hoped that each brother and sister, as they repair to their homes, to their respective callings, will be careful to keep the spirit of Christ. We come together in such assemblies, are stirred up by intercourse with each other, our hopes are enlivened by a renewed contemplation of the sacred promises of a glorious future, and the evidences of speedy deliverance, our zeal for the cause of God is much quickened, and we are filled with rejoicing. This is all well, proper and profitable; but is all a very easy matter, and of very little consequence, compared with an every day Christian life. To live Christians at home, in our own families, in our every day avocations and associations, is the difficult point of attainment. The person who can live a Christian at home, will find little difficulty elsewhere.

About eighteen months ago a copy of Storrs’ Six Sermons, was sent into this neighborhood; by it an interest in the truth was awakened, which prepared the way for the preaching of the word, which in the providence of God soon followed. There is now in the vicinity a congregation of sixteen, settled in the faith, and consistent in their lives, besides five who have moved away and two who have died, only four of whom had previously believed the Advent, and kindred doctrines. The truth is still gaining ground, and I trust that yet more will, through its influence, be led to obey the gospel, and thus become heirs according to the promise. In many other places

in the fields occupied by Chaplain, there is a constant and from time to time bracing the gospel in it. And to an indelible truth of life and immortality would invite any preaching of the gospel productive of any of the different congregations from the lips of the preachers of their histories. The dissipated. There is persevering effort in Brethren, let every man, remember the power of God unto you believeth;” and if you understand what it is, you may imitate it, that thereby the

Your Brother,

Middlebury, Elkhart

FROM

DEAR BRO. MARSH:—The coming of our Lord is the hope of every Christian. We have been somewhat how much need it fereth long and is the Savior and church. Our saints my commandment that ye love one another men know that love one toward lieve and obey all Savior; and O Jesus, and learn how to sustain of Jesus, which into all truth.”

I have been in the “Hour of” rather neglected this message and the whole Gospel promises, with the admonition. What a man, “The few wisdom. Who trod, but he shall be rewarded.

He that is with ever heareth of them, I will build his house much contained and give glory stand to mean all his command Says the Apostle him speak as the minister, let him giveth, that God through Jesus will glorify God now being pre him, by some the word when none will be of persecution and

Let us prove is good; and wholly, through us all blameless your unworth

Burlington, Vt.

in the fields occupied by Bro. Catlin and Bro. Chaplin, there is a steady interest in the truth, and from time to time, some are coming out embracing the gospel faith, confessing and obeying it. And to an individual they receive the doctrine of life and immortality *through Christ*. We would invite any who may doubt whether the preaching of the Destruction of the Wicked is productive of any good, to come this way; visit the different congregations in this region, and get from the lips of the brothers and sisters themselves their histories. I think their doubts would be dissipated. There is great encouragement for persevering effort in proclaiming the whole truth. Brethren, let every one who labors for the salvation of men, remember that "the *gospel* is the power of God unto *salvation*, to every one that believeth;" and remembering this, be sure that you understand what the *gospel* is, that proclaiming it, you may induce men to believe and obey it, that thereby they may be saved.

Your Bro. in hope of Eternal life.

E. MILLER, JUN.

Middlebury, Elkhart Co., Ind., May 20, 1949.

FROM SISTER C. ISHAM.

DEAR BRO. MARSH:—We are still looking for the coming of our Lord and Savior Jesus Christ.

This hope cheers me amid all my trials, which have been somewhat severe the winter past. O how much need there is of that charity which suffereth long and is kind, and of that love which the Savior and the Apostles urged upon the church. Our Savior said, "If ye love me keep my commandments, and this is my commandment that ye love one another." "By this, shall all men know that ye are my disciples, if ye have love one toward another." I wish to learn, believe and obey all the commands of my Lord and Savior; and O how blessed to sit at the feet of Jesus, and learn his word with no theory of our own to sustain; then we can claim the promise of Jesus, which says "the spirit shall guide you into all truth."

I have been afraid that some in proclaiming the "Hour of His Judgment has come," have rather neglected to enforce the whole truth which this message embraces. I believe it embraces the whole Gospel preached by Christ and his Apostles, with the addition of the time of its consummation. What is it to fear God? Says the wise man, "The fear of the Lord is the beginning of wisdom. Whoso despiseth the word shall be destroyed, but he that feareth the commandments shall be rewarded."

He that is wiser than Solomon said, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock." I think there is much contained in these few words, "Fear God and give glory to him." To fear him I understand to mean to be subject to his will, and obey all his commands. How shall we glorify God? Says the Apostle Peter, "If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ." Then to preach the word will glorify God. I do believe God's word is now being preached in a manner that will glorify him, by some at least. What a beauty there is in the word when we see its harmony. I hope that none will be offended at the Word on account of persecution arising.

Let us prove all things and hold fast that which is good; and may the God of peace sanctify us wholly, through the word of truth, and preserve us all blameless unto his coming, is the prayer of your unworthy Sister in Christ,

CLARRISSA ISHAM.

Burlington, Vt., May 12, 1949.

FROM BRO. S. L. WALTER.

DEAR BRO. MARSH:—The little band of waiting pilgrims in this place are still anxiously looking for the coming and kingdom of our Lord, and are strengthened in their hope by the passing over of the day. I do praise the Lord for the unity of the spirit we enjoy, the brotherly love that prevails, and the ardent desire manifested to know and be sanctified by the truth, and truth alone. We have but one faith, and that is the word of the Lord; and receive each other's opinions as the honest opinion of each other; and though we differ but in opinion and not in faith, we are sighing for immortality, and looking for it at the revelation of the Lord Jesus Christ from heaven.

Yours in hope of immortality,

SAMUEL L. WALTER.

Williamsburgh, N. Y., May 21st, 1949.

Obituary.

"Them which sleep in Jesus will God bring with him."

DIED, in the town of Ogden, N. York, on the 26th of May, 1849, after a long and protracted affliction, Sister LYDIA BOWEN, aged 48 years.

Sister B. embraced Christ as her Savior about eighteen years ago; and four years after her conversion, she followed the example of Christ by going down into the water and being buried with him in baptism, and united with the Baptist Church. Since that time she has ever been a devoted disciple of Christ.

About two years ago she heard Bro. P. A. SMITH preach on the subject of Christ's Personal Reign on the earth restored from under the curse; the unconscious state of the dead, and the true source of immortality; which she readily embraced, and has been a firm believer in them since.

She died from the effects of a cancer; and though her sufferings were great she was not heard to complain, but calmly waited the time of her departure. Like Paul, she ceased not to warn all who visited her,—not, after the ordinary manner, to prepare to die, but after the example, of the Apostles,—to prepare for the coming of the Lord. The day previous to her death, she was asked by her eldest daughter, if she thought she was dying, and was willing to go. She answered, "Yes; bless the Lord!" She has left a husband and six children to mourn; but, we trust, most of them mourn not as those that have no hope.

There was a large attendance at her funeral. Many heard, for the first time, what in these days is called Advent preaching; but they listened with profound attention to a discourse from 1 Cor. xv: 21, 23.

C. L. LYON.

Rochester, N. Y., June, 1849.

Religion is the stay of the weak, the master of the ignorant, the philosophy of the simple, the oratory of the devout, the remedy of sin, the counsel of the just, and the comfort of the troubled.

Wise Solomon, from the sibliimity of his understanding, pronounced this divine aphorism, that to fear God, and keep his commandments, is the whole duty of man.

Appointments, &c.

Bro. P. A. SMITH appoints to preach at
Batavia—Sunday, July 3th.
Attica—Monday evening, July 16th.
Arcade—Tuesday evening July 17th.
Lodi—Wednesday evening, July 18th.
Laona—Thursday evening, July 19th.
Edenboro, Pa. (or where Bro. J. W. Goodwin may appoint)—Sunday, July 22d.
Will the brethren at these places circulate the notice.

Bro. J. WESTON appoints to preach at
Little Falls—Monday, June 18th.
Utica—Tuesday evening, June 19th.
Syracuse—Wednesday evening, June 20th.
Auburn—Thursday evening, June 21st.
Seneca Falls—Friday evening, June 22d.
Rochester—Sunday, June 24th.

[As we are informed, the object of Bro. Weston's tour is to see if his labors are needed somewhere in the west. He will need assistance to meet his traveling expenses. Help him, therefore, as duty may demand.—EDITOR.]

Bro. H. H. GROSS gives notice that he will fulfil the following appointments:

New York*—June 11th to 25th.
Newark—Sunday, June 17th.
Brooklyn—Sunday, June 24th.
Albany*—Tuesday, June 26th.
Troy—Thursday June 28th.
Middletown—June 29th to July 1st.
Ballston Spa*—July 3d to 6th.
Saratoga Springs*—July 8th (and in vicinity, as Bro. White may dictate) to 12th.
Jamesville—July 13th to 15th; and vicinity, as Bro. Barber may appoint, July 17th to 19th.
Rock City—July 20 to 23.
Mayfield* (Cranberry Creek), Fulton Co.—July 23d to 29th.

Eld. Wm. Ingmire will be with me from July 4th to 22d; also, Eld. I. R. Gates will be with me July 4th to 29th; and Bro. Gates also appoints to preach in West Troy July 1st, and Albany July 8th.

H. H. G.

Appointments farther west in due season.
(* Post Office Address.)

If the Lord will, I will preach at the following places, viz:

Victor—Sunday eve., June 17.
Slab City—evenings, June 19, 20, 21.
Spring Water Valley—Sunday, June 24, as brethren may appoint.
Batavia—Sunday, July 1. J. WENDELL.

A Tent Meeting will be held in Montague, Mass., near the village, June 22d, at 10 o'clock A. M., and continue as long as shall be thought best. Brethren are invited, in the name of the Lord, to come and bring their tents and board.

R. V. LYON.

Bro. EDWIN BURNHAM will hold a conference, at Three Rivers, Mass., commencing Friday, June 22d, and continue over the Sabbath.

W. G. RUGGLES.

Bro. P. A. SMITH will fill Bro. J. C. Bywater's appointment, at Victor, the third Sabbath in June. He will also meet the brethren at Batavia, July 8th.

Remittances for the Harbinger & Advocate.

A Spencer G Miller E Groves no 286 W E Hawthaway J Litchenthaler no 304 P Aldrich L Ward Mrs Hall J M Wellington A Greenly M Overton H Orr no 289 E Capen S Craig S Sisson A Smith S Seger J Mawson T Knickerbacker A Beebe no 316 O B Griffin J Kelsey M Granger M Utley W O Hough J Fuller S Currier no 303 J S Morgan J Maxey N Branch Jr G Wise—\$1 each.
J Belville T Strange no 327 J S Leonard E Slater H Baldwin—\$2 each.

A Vanauker W Wilson W Dayton W Browe Jr P Dean J H Walton J B Guerin Bro Bownel J Owens—75 cts. each.

J Atwater N Tuttle—\$1.15 each. C Baldwin J P Swayze, 15 cts. each. A Tuttle, 88 cts.; R R York, 40 cts; B Mitchell, 60 cts; W Moshier, \$3; W Snow, \$1.73; D Crary, 25 cts; O Wyard, 65 cts; S Lum, 50 cts; M Helm, \$4.

LETTERS—J B Cook E Bellows I C Wellcome Z Campbell J Weston.

FUTURE PUNISHMENT: by H. H. Dobney, Baptist Minister, England.

It contains about 290 pages, 12 mo. neatly executed. Price, bound, 75 cents; in paper covers, 50 cents.

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